

THE THOUSAND-SYLLABLED SPEECH

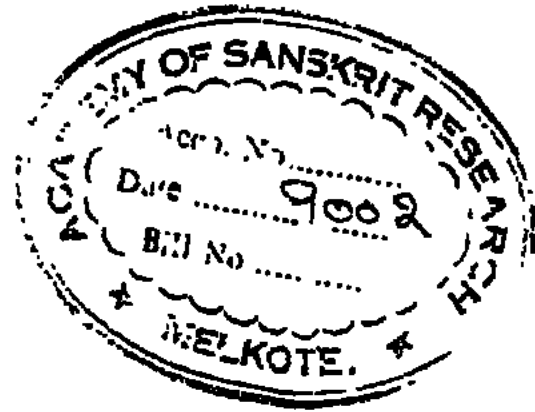
[सहस्राक्षरा वाक्]

[BEING A STUDY IN COSMIC SYMBOLISM IN ITS VEDIC VERSION]

I. VISION IN LONG DARKNESS

INTRODUCTION AND ANALYSIS, TEXT AND TRANSLATION
OF THE ASYA-VĀMĪYA SŪKTA OF RISHI DIRGHATAMAS

(*Rigveda* 1.164. 1-52)



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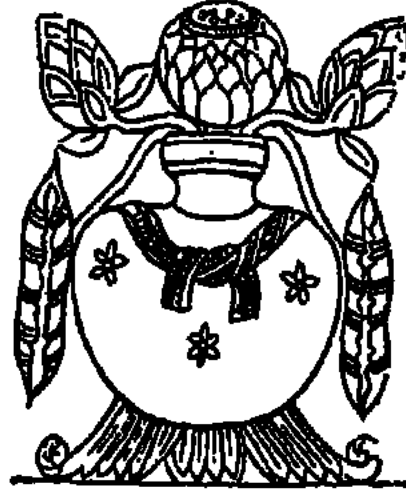
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स्तुता मया वरदा वेदमाता



**“WHAT I HAVE SOUGHT IS TO UNDERSTAND
WHAT HAS BEEN SAID.”**

इति शुश्रुम धीराणां ये नस्तद् विचक्षिरे ।

Vasudeva S. Agrawala

PREFACE

The Asya Vāmiya Hymn of the R̥g Veda (1.164.1-52) illustrates the depth of the mental vision of R̥shi Dirghatamas, obviously a pseudonym given to a thinker who grapples with Long Darkness, or Mystery of Creation. Dirghatamas is the type of all men of philosophy and science who have cast their eyes of comprehension on the visible world. Their vision is focussed on the invisible source, the First Cause which was a Mystery of yore and a Mystery now. The Great Question (*Samprashna*) still holds to its eternal sign of interrogation. A hundred-thousand formulations have come from the Mind of Man and many will follow in subsequent ages. Dirghatamas stands at the apex of them all asking : "Where is the Teacher, knowing the solution ? Where is the pupil, coming to the Teacher for revelation of the Mystery ? Who has seen the First Cause, from which emanated the primeval creation ? How have the *Bhūtas* (*Asthanvat*) come from the *Prāṇas* (*Anasthā*) ? The mind reels in ignorance. If there be one who claims to know, let him declare it here and now. The Son who can expound this secret I will accept as Father. What poet has given the origin of the Godlike mind ? The Cauldron is boiling, so I say, whether we know the mystery of its Heat or not." It is a sampling of the knocking of Dirghatamas at the massive Mystery. It shows the vivacity of his mind, rushing in a hundred thought-forms. He takes quick snaps of the Cosmos itself, pointing to many symbols that carry the tale of its secret. The Seer seems to take the confident view that the imprisoned divine splendour, although a veritable Mystery, is present in every manifest form and is open to understanding.

Dirghatamas was a thinker of the Vedic age, naturally his ebullitions are cast in the thought-moulds of his time. But easily shorn of their veneer, as attempted in this commentary, they are eloquent with a world-language of which the meaning belongs to mankind.

This language is that of Nature itself in the form of the created objects, each of which conceals the Great Mystery at the core of its existence, which has to be recovered there (*bhūteshu bhūteshu vichitya dbīrāḥ*, KU. 2.5). We now study it as the language of symbols; the ancients looked upon it as *Nidāna Vidyā*, e.g. they think of the *prāṇic* power of *Gāyatrī* and see it visible in the Flaming Fire, and accept Agni as the symbol of *Gāyatrī* (*yo vā atirāgnir Gāyatrī sā nidānena*, ŚB. 1.8.2.15). They observed the quality of Motherhood in the Earth and also in the rhythmic creativity

of the Three-footed Gāyatrī Metre and by virtue of the *Nidāna Vidyā*, draw a parallel between the two (*Gāyatrī vā eshā nidānena*, ŚB. 1.4.1.36). They conceived of the generative potencies of Mother Nature and of the Cow, and identified the two through a symbolical language of limitless meaning, creating the picture of the Thousnad-fold Universal Cow who is the same as the Thousand-syllabled Speech (*Vāg vā eśā nidānena yat sāsasrī gaub, tasyā etat sabasram vāchab prajātam*, ŚB. 4.5.8.4). Thus the Vedas and the Brāhmaṇas both speak an identical language of symbolism. As the author of the Bhāgavata puts it : “The style of *Śabda Brahma* or *Veda* is to make statements in words of which the apparent dictionary meaning is not the real meaning, and the mind entangled in that maze fails to see the sense.” (*Śābdasya hi brāhmaṇa eśā pañthā jannāmbhir dbyāyati dhīrapārthaiḥ, paribramamstatra na vindate'rthān mājāmaye rūpmayā sayānah*, Bhāgavata, 2.2.2.).

In the words of Coomaraswamy, ‘Visual symbols are essentially the language of metaphysics as words are of philosophy’ (Angles And Titans, p. 414, f. n.).

From this point of view each created object, both natural and human, or an activity, or a thought becomes a typical symbol pregnant with meaning. A complete analysis of the Rig Veda and other Vedic texts places in our hands a comprehensive dictionary of symbol language. Such a lexicon is the first step to Vedic exegesis and remains to be done.

Each symbol to us is a *Vidyā*, i.e. sampling of a doctrine, e. g.

अग्नि विद्या	वाज्य विद्या	गो विद्या	तानूनप्य विद्या
अन्नविद्या	बाप्री विद्या	गन्धर्व विद्या	तिस्रो देवी विद्या
अदिति विद्या	आत्मन्वी विद्या	गुहा विद्या	त्वष्ट्र विद्या
अदवमेघ विद्या	आयुष्टोम विद्या	गायत्री विद्या	त्रिविक्रम विद्या
अक्षर विद्या	आम्भूणी विद्या	गोपा विद्या	त्रिपुर विद्या
अमुर विद्या	इध्म विद्या	गूहमेघ विद्या	त्रयः केशिनः विद्या
अर्जुन विद्या	इन्द्र विद्या	गोष्टोम विद्या	त्रेताग्नि विद्या
अम्भो विद्या	इप् ऊर्ज विद्या	गणपति विद्या	त्रीणि ज्योतीषि विद्या
अमृतमृत्यु विद्या	उखासंभरण विद्या	ग्रह विद्या	देव विद्या
अहोरात्र विद्या	उर्वशी विद्या	चयन विद्या	देवरय विद्या
अज विद्या	ऋत सत्य विद्या	चमस विद्या	दर्शपौर्णमास विद्या
अथर्व विद्या	ऋत्विक् विद्या	चित्र शिशु विद्या	दक्ष विद्या
अमनोरोमीय विद्या	ऋषि विद्या	छन्दो विद्या	दक्षिणा विद्या
अदराग्नि विद्या	ऋतु विद्या	ज्योतिष्टोम विद्या	द्यावापृथिवी विद्या
अदित्य विद्या	कूर्म विद्या	जातवेदो विद्या	दैव्याहोतारो विद्या
आनु-अम्ब विद्या	अर विद्या	तपो विद्या	दिक् स्वस्तिक विद्या

द्रोणकलश विद्या	ब्रह्म विद्या	राज विद्या	सलिल विद्या
देवासुर विद्या	ब्रह्मादन प्रबन्ध विद्या	लोक विद्या	सार्कजप्राण विद्या
धर्म विद्या	ब्रह्मणस्पति विद्या	वाग्विद्या	सूर्य विद्या
नारायण विद्या	बृहस्पति विद्या	विश्वकर्मा विद्या	सूर्या विद्या
नाक विद्या	मित्रावरुण विद्या	वसु विद्या	सदसद् विद्या
प्रजापति विद्या	मनु विद्या	वयु विद्या	समुद्र विद्या
परमेष्ठी विद्या	महिमा विद्या	वेन विद्या	स्वधा विद्या
पुरुष विद्या	मरुद्गण विद्या	व्योम विद्या	स्वाहा विद्या
पर्यङ्क विद्या	मातरिश्वा विद्या	वषट्कार विद्या	सुपर्ण विद्या
पुष्कर विद्या	यज्ञ विद्या	विराजू विद्या	सप्तस्वसु विद्या
पितृ विद्या	यक्ष विद्या	वराह विद्या	स्वयंभू विद्या
परावर विद्या	यम विद्या	वाज विद्या	सोम विद्या
प्रमा विद्या	यज्ञोपश विद्या	शुक्लसृष्टि विद्या	सरस्वती विद्या
प्रतिमा विद्या	रुद्र विद्या	शिपिविष्ट विद्या	संवत्सर विद्या
प्राण विद्या	रात्रि विद्या	शाक्वरी विद्या	सावित्री विद्या
पशु विद्या	रोक्षी विद्या	शकट विद्या	स्तोम विद्या
पवमान विद्या	रथो विद्या	सप्ततन्तु विद्या	हृदय विद्या

The basic truth of this approach in respect of Vedic meaning will have to be realised, and that forms the creed underlying the present commentary. The Vedic thought travels where it listeth. Scholars may find it essential to reorientate their point of view in order to retrieve the lost meaning and resolve the existing stalemate of Vedic interpretation. The dictionary meanings are quite all right as found in the works of modern scholars of East and West, and also in the writings of ancient commentators; but the recovery of the consistent metaphysical ideas of the Vedic thinkers has to be accomplished in full justice to those authors endowed with the power of thought. Each author is always transparent in his meaning and terminology to his contemporaries, and one should not deny this clarity to the thinkers of Vedic times. They spoke an idiom of which the meaning was perspicacious to those to whom it was addressed.

A question may be asked as to why the Vedic thinkers selected the style of symbolism which we evaluate as obscure today. The answer is that it was a deliberate choice. In order to explain the problem regarding the creation of the Cosmos and of the three primeval entities of which it is constituted, viz. Mind, Life and Matter, the Vedic thinkers seized upon the working of the Cosmos itself as manifested in the several categories and objects of creation. The Ocean, Sky, Earth, Air, Water, Fire, Sun, Moon, Mountains, Rivers, Forests, Trees, Animals, Men, Clouds, Rain, each one of these and many more are objects in Nature which stand out as the

Alphabets of world language robed in silence, yet eloquent with exploding meaning that can be deciphered according to the intellectual attainment of each thinker. The human body, eyes, ears, hands, feet, in-breath, out-breath, light, sound, movement—all these introduce us to a rich world of symbolical significance.

There are several advantages with respect to this method of conveying the cosmological ideas; firstly, this language is lasting through time and space. It is for man everywhere, already within his comprehension. He understands its meaning as a matter of course, being familiar with the concrete aspect of symbols in life, e.g. the significance of the cow is well known as the reproductive mother giving milk. Once the mind begins to think on this pattern, it enters an expanded orbit of meaning and recovers several isolated strands which build up a rich picture of the truth apprehended by each symbol.

The language of symbols is elastic and susceptible to decoding its multiple meaning. This is an advantage for it is possible to present a comprehensive world of thought through simple and minimum use of words; e.g. the identity of the Earth with the Mother confers rich ideas of wide application at several levels relating to plants, animals, and men. Universal Nature or Infinity is Archetypal of the principle of Motherhood. For the penetrating vision of the Seers the real objective is the deep meaning inherent in the cosmic creation which was termed as Veda, Rishi or Chhandas principle. Words are mere symbols of ideas like the manifest dependent on the unmanifest substratum. According to the Seer of this Hymn, Spoken Speech is only one-fourth in relation to the inspirational world of Ideas which is three-fourths. Thus the Vedas are couched in a terminology which is invested with meaning that is universal, elastic and concretised in the natural objects ever present before us. The divine Brahman has identified himself with creation called *Vāk* and Man is tackling *Vāk* with his mind for the meaning behind it. The ordinary meaning of *Vāk* is human Speech but it is the highest manifest faculty in Man and is accepted as the concretised symbol of the mystery of the Mind. The problem of the meaning of the Rig Veda thus lies in the hands of a unique language deriving in the fullest measure from the divine creation itself. The ancient belief in the divinity of the Vedas rationally signifies that the meaning behind words is drawn from the cosmic source. Whereas words belong to the level of Matter (*matter*), the meaning is ever radiating and coming from a transcendent source that is immortal. The two concepts of *Devanī Manah*, God as Mind, and *Sahasrākṣarā Vāk*, Speech of Thousand Syllables, are the highest contribution of Rishi Dirghatas to the world of metaphysics. It is hardly possible to make a bolder or more eloquent statement about the nature of human Mind and human Speech, both flashing as unknown Mysteries.

The Indian tradition as found in the Vedas and elaborated in all subsequent literature does not stand isolated but stands in line with the Singing Sisters of ancient world civilisations. They too have left behind a fund of ideas about creation couched in a code of symbolism of which the meaning remains to be discovered. Modern mind will have to grapple with the problem of the meaning of gods and goddesses in the mythologies of India, Iran, Greece, Rome, Egypt, Sumer, etc. Fortunately the stock of original meanings, like scintillating sparks from a great Fire, has received perfect preservation in the Indian Tradition. A great redeeming feature in favour of the Vedas and the Purāṇas is that they hold the key to the understanding of world mythology, a subject to which international scholarship today is gradually gravitating. If the divine Creator is one, if the Cosmos is one, then the human Mind also did have its source in a single Sub-Conscious, whose intimations received in many idioms are characterised by an underlying unity. With this faith Vedic scholars have to approach the problem. The Creator conceived as the Giant Bird (*Vāyasaṁ Bṛibantam*), singing divine notes, with flapping wings (*Divyaṁ Suparṇam*) is a theme of which the Truth will remain the same for the discoveries of philosophy and science. Scholars from many lands will have to listen to this Voice of Thousand Syllables—

SAHASRĀKSHARĀ VĀK.

The only approach which can help us with consistent meaning and rational explanation of the words of the Ṛig Vedic Mantras was in ancient terminology known as (*parokṣa*), the esoteric way (*parokṣapriyā iva hi devā bhavanti pratyakṣadvishāḥ*, GB. 1.1.7); e.g. *Akshara* is semantically derived from *Akshaya*, the inexhaustible one (*iti parokṣamāchaksate*, JUB. 1.24.2); *Agni* is derived from *Agri*, being the primeval principle of creation (*agrirbha vai tamagnirityāchaksate parokṣam*, ŚB. 6.1.1.11). By means of hundreds of such semantic etymologies we are led to the inner meaning of words. The other technique is that of symbolism pure and simple, known as *nidāna*; e.g. the Cow as the symbol of Motherhood or creative generation or of infinite nature or of *Vāk* for which there is first-hand authority and ample material in the Ṛig Veda itself; e.g. *dhenur vāg asmān ūpa susṭutaitu*, RV. 8.100.11. This basic material was amplified in many ways in the Brāhmaṇas. The present attempt to probe into the meaning of the Asya Vāmiya Sūkta is based on the approach of the *Nidāna Vidyā*, and the *Parokṣa-priya* way.

We may take one example, namely, *Vāk* that is Speech in its simplest meaning. But in the Brāhmaṇas multifold meanings or significations have been recorded; e.g. *Vāk* as *Prajāpati* (ŚB. 5.1.5.6); as *Prāṇa-patnī*, consort of *Prāṇa* (Shāḍvīmśa,

2.9); as Cow (GB. 1.2.21; RV. 8.100.11); as Sarasvatī (ŚB. 7.5.1.3); as the Ocean (Tāṇḍya, 7.7.9); as the Thousand (*Sāhasrī*, ŚB. 4.5.8.4); as Sāvitrī (JUB. 4.27.15); as *Suparṇā*, Queen of *Sarpas* or *Lokas* (KB. 27.4); as *Suparṇī*, Great Bird (ŚB. 3.6.2.2); as *Satapadī*, the Hundred-footed One (Shadṛviṃśa, 1.4) as *Revatī* (ŚB. 3.8.11.12); as *Pathyā Svasti* (ŚB. 3.2.3.8); as *Dbishanā*, Intellect (ŚB. 6.5.4.5); as *Mati*, Thought (ŚB. 8.1.2.7); as *Brihatī*, the Comprehensive One, (ŚB. 14.4.1.22); as *Prithivī* (AB. 5.33); as *Antarīkṣha* (JUB. 4.22.11); as *Dyaup* (JUB. 4.22.11); as *Lokaṇ-priyā*, World-filling Brick (ŚB. 8.7.2.7); as the Universal (*Virāt*, ŚB. 3.5.1.34); as the All-Friend (*Vishvā-Mitra*, KB. 10.5); as the Universe-fashioning Rishi (*Īśvakarmā Rishi*, ŚB. 8.1.2.9); as *Anushtub* Metre (AB. 1.28); as Queen (*Madhī*, ŚB. 6.5.3.4); as *Rig Veda* (ŚB. 14.4.3.12); as *Brahman* (ŚB. 2.1.4.10); as *Prāṇā* (TB. 3.9.5.5; RV. 1.164.35); as the Auspicious Brahma doctrine (*Su-Brāhmaṇa*, AB. 6.3); as Chant (*Uktha* Shadṛviṃśa, 1.5); as Recitation (*Śastra*, AB. 3.44); as Cosmic Chariot (*Rathantara*, AB. 4.28; for meaning of *Rathantara*, see comm. on Mantra 25); as the Fashioner of Forms (*Tvaṣṭā*, AB. 2.4); as the Fiery Horse named *Dadhyañi Ātharvaṇa* (ŚB. 6.4.2.3); as the Infinite (*Arbuda*, TB. 3.8.16.5); as Glory (*Bhargā*, ŚB. 12.3.4.10); as the Transcendent Navel or Centre (*Uttara Nābhī*, ŚB. 4.3.1.16); as Shelter (*Śarma*, AB. 2.40); as the Inviolable Pot (*Adbhūta Graha*, ŚB. 11.5.9.1); as *Indra* (KB. 2.7); as *Agni* (TB. 3.10.8.4); as *Yajña* (AB. 2.34); as the Priest (*Hotā*, ŚB. 1.5.1.21); as Triadic (*Tryāvṛit*, Tāṇḍya, 10.4.6); as Thunderbolt (AB. 2.21); as Deity (*Deva*, GB. 1.2.10); as Seed (*Retas*, ŚB. 1.5.2.7); as Womb (*Yoni*, AB. 2.38); as Mind of Gods (*devānām manotā*, AB. 2.10); as Year (*Samvatsara*, Tāṇḍya, 10.12.7); as the All-Healer (*Sarvaṇi Bhesajam*, ŚB. 7.2.4.28); as the Woman (*Strī*, JUB. 4.22.11; *Yashā*, 1.4.4.4; ŚB.) etc.

The above meanings of *Vāk* cannot be ignored merely as *arthavāda*, but they form essential elements of the comprehensive doctrine of *Vāg-Vidyā*.

We find here an invitation to a new approach of Vedic Interpretation, viz. in terms of Doctrines or *Īdājās*, i.e. approaches to cosmogonical formulations. The Rig Veda is essentially a Treasure-Chest of many such Doctrines. The Vedic Seers desired to explain the working of the Cosmos on several levels, viz. in terms of the different manifestations of the divine powers (*Adhidāivata*); workings on the plane of Matter (*Adhibhūta*); functions in the human body (*Adhyātma*); details in the ritual which was intended to explain the other modalities (*Adhiyajña*); working of the three entities of Mind, Life and Matter on the biological plane as Father, Mother and Babe (*Adhitṛi*); in terms of the spatial extensions also signifying the integration and interdependence of the Immortal world of Prāṇa and the mortal world of Matter (*Adhiloka*); and finally in terms of the doctrine of *Lokas* or transcendent knowledge which in

itself is the highest fruit of all wisdom and the *summum bonum* of man's life and activity (*Adbhividyā*). These points of view inevitably lead to a number of complex *Vidyās* which are referred to in the *Saṁhitās*, *Brāhmaṇas*, *Āraṇyakas* and *Upanishads*. Some of these *Vidyās* have been listed above as illustrative of the vast Vedic metaphysical world.

The *Aṣṭa-Vāmiṇya Hymn* is no doubt worded in the language of ancient symbolism, but if put in simple terms, it gives us valuable data of cosmogonical principles which are of essential value for modern philosophy and science; e.g.

(1) It inculcates the Trinitarian Basis of Creation that the whole world is constituted of a triadic pattern. There are many formulations of the threefold constituents, all under the general name of Three Brothers. We have shown them during the course of this commentary. The most important of them all for modern man is the statement in terms of Mind, Life and Matter, corresponding to *Manas*, *Prāṇa* and *Vāk* of Vedic terminology. (Mantras 1-4).

(2) The principle of the two fundamental entities co-existing and originating from a common source, that is the Immortal and the Mortal, which in modern terms would mean the Twin Principles of Energy and Matter, corresponding to the worlds of Heaven and Earth. (Mantra 30 and 38).

(3) The formulation that the whole world of Time-Space relata is governed by the Wheel-principle or rhythmic cyclic motion about which science and philosophy are in agreement with respect to their explanations of cosmic dynamism. (Mantras 2, 3, 11, 12, 13, 14, and 48).

(4) The principle that the supreme characteristic of Mother Nature is the quality of infinite progenition and productivity, an idea expressed through the symbolism of the Universal Cow, Calf, Milk, Milker, Cowherd, and Milk-Boilers. Wherever Nature's provision for Life is processed, that is symbolised as the Milk-Pot of which each body is an exemplar on the three levels of men, animals and plants. Even the Cosmos is conceived of as a Boiler maintained at a certain degree of Heat or Temperature (*abhidhā gharma*, Mantra 26).

(5) The most important principle about the manifestation of Life (*Jīva*) in Matter, or the emergence of the Baphometric Fire called *Prāyāgni* from the Universal Ocean of the First Cause (Mantras 47, 51 and 52).

(6) The principle of *Animus* and *Anima*, half-male and half-female, i. e. the *Ardhanārīśvara* doctrine as the root-cause of biological manifestation (Mantras, 16, 33).

(7) Sun as the centre of an orderly cosmic system, and the whole world as a garment enveloping the centre, conceived of as Cloth woven with Seven-Threads

(*Śaṭa-Tanta Yajña*, Mantra 5), symbolising the warp and woof of Mind, Life and the Five Elements of Matter.

(8) The principle of the Universal and the Individual and of their inter-relationship (Mantra 34 and 35).

(9) The principle that whatever exists in the manifest cosmos also exists in the unmanifest source, call it by any name we will, so that the potential and the kinetic, the cause and the effect vie with each other and are mutually energising.

(10) The doctrine of the *Logos* or *Vāk*, transcendent and infinite as the Thousand-syllabled (*Śahasrākṣarā*) and finite as Speech in the form of uttered syllables. It includes within its fold the elaborate doctrine of the cosmos as the Thought or Mind of its Creator, and is the same as the statement that the Creation is the Thought-construct of its Maker. The world of ideas is real and descends to the level of manifest concrete world.

These are some of the truths which science and philosophy have discovered and modern mind accepts as fundamentals of its metaphysical knowledge.

The *Asya Vāmiya* Hymn of Rishi Dirghatamas, outstanding as it is, is in no way isolated but forms an integral part of the Vedic philosophical system, as the present commentary amply demonstrates. A close study of its Mantras leads us imperceptibly to the orbit of many other doctrinal formulations, so that the mind comes to discover the essential unity of the whole system. The evidence relevant to what has been said in this one Hymn is extensive and needs an organised presentation. Many minds are required to participate in such a building up of Vedic exegesis, which has value, not because it is Indian, but because it belongs to all mankind.

I had entertained an idea to write a commentary on the *Asya Vāmiya Sūkta* several years ago. It was specially quickened after reading the Foreword of Sri Sampurnanandaji to Dr. Kunhan Raja's edition of the *Asya Vāmasya* Hymn in which he says: "This very important piece of philosophical literature deserves the closest study. Many of the Mantras it contains are widely quoted in our later philosophic literature, e.g. the Mantra '*Dvā Suparṇā*', or '*Chatvāri Vāk*', or '*Ricbo Akṣare*'. Many of the questions which Dirghatamas postulates, e.g. *Ko dadarśa prathamam jāyamānam: paramantam prithivyāḥ*. I ask you where is the limit of this universe? Where is its focal point? Which is the place of the supreme sound?—have been the subject-matter of philosophy and metaphysics all down the ages and will continue to be so, so long as mankind studies philosophy. Quite obviously, this Rishi has not contented himself merely with asking questions. He has given answers also from his own

spiritual experience. But these answers are difficult to understand. *They are clothed in language which it is difficult to pierce.* (Italics mine).....the greater part of these statements made by Dīrghatamas have been couched in *samādhi bhāṣā*, i.e. symbolic language.....I hope that other scholars will devote attention to this Sūkta and give us a coherent account in consonance with the Vedic thought and Indian philosophical tradition." (Asya Vāmasya Hymn by Dr. Kunhan Raja, Foreword, pp. vi-vii).

Even in his latest letter to me dated 8th October, '63, he writes : "I am much pleased that you have taken up the Asya Vāmīya Sūkta in hand. It is a matter of regret that this Hymn has not been properly studied upto now. What you style as *Parokṣham āchakṣhate*, viz. the esoteric statements, does not receive attention."

I wish to express my grateful thanks to those from whom I have derived help in writing this *Ūrṇ Jyoti* commentary. My foremost indebtedness is to Mahā-Mahopādhyāya Paṇḍita Madhusūdana Ohjā and his disciple Paṇḍita Motilal Śāstri of Jaipur, my teacher in Veda. The voluminous Vedic writings of these two savants are monumental edifices of Vedic interpretation. I am also obliged to Griffith and Wilson whose English translations of the Asya Vāmīya Hymn I have used and quoted in full as footnotes accompanying the Mantras. They show that in interpreting the Vedic hymns one need not much depart from the meanings given by earlier scholars, but what is essential is to approach the problem from a different stand-point. I am also thankful to Dr. Kunhan Raja whose edition of Ātmānanda's commentary I have had before me, although I confess that I could not make much use of it, as the same is cast in a mould of thought which I considered as a subsequent development of Indian philosophy, at least in its terminology, if not in essence.

I have much joy in expressing thanks to Sri Shuddhanandaji who worked with me all these days in preparing the manuscript. I am also glad to acknowledge the debt of Sri Rāma Ādhār Pāṭhak, Ramji Pandey and of my son Prithivī Kumar for assistance in reading the proofs, owing to my eye trouble. My deep obligation is due to Sri Shiv Kumar Gupta and Sri Ramesh Chandra Sathi who gave to me line drawings, mostly taken from the Varansasi School of Sculpture flourishing at Sarnath during the Golden Age of the Guptas. I have selected them to illustrate the many ideas propounded in the Mantras, which seem to have been embedded in the racial sub-conscious and risen from there to fill the forms of lithic sculpture with eloquent statement of ideas. Sri Shiv Kumar Gupta also joyfully took upon himself the heavy burden of seeing the book and the illustrations through the Press and has taken devoted pains to do the work as a self-imposed

duty. My blessings to him. I also express my obligation to the Proprietor of Shri Bhargava Bhushan Press and his able Staff who have produced this work in about a month's time.

The Fourth Vedic Seminar in the Banaras Hindu University from November, 1 to November 18, 1963, gave me an occasion to prepare this commentary so as to use it as a Text-Reader for discourses at the Seminar. I know that the Vedic meanings are a tough subject and need constant effort on the part of learners to become familiar with them, but I hope that this may prove of some real benefit to them.

I close with my homage to the ancient Rishis who were like Dirghatamas Path-Finders into these Mysteries :

नम ऋषिभ्यः पूर्वजैभ्यः पूर्वैभ्यः पथिकृद्भ्यः ।

Banaras Hindu University

Nov. 1, 1963.

[शरत् पूर्णिमा, संवत् २०२०]

Vasudeva S. Agrawala

CONTENTS

1. VISION IN LONG DARKNESS (Rishi Dirghatamas)	1-4
<p>Meaning of Long Darkness as Mystery of Creation 1; Previous Commentators, Asya Vāmiya Hymn a Riddle; Wilson, Griffith, Geldner, Keith, Kunhan Raja, 2-3; The Asya Vāmiya a collection of Vedic Doctrines about Cosmogony (<i>Śrīṣṭi-Vidyā</i>), 3;</p>	
2. ANALYSIS OF THE HYMN	4-10
3. DEITIES OF THE SŪKTA	10-13
4. MANTRAS (1-52), TEXT, TRANSLATION AND COMMENTARY	14-20
Mantra 1—Three Brothers of Agni	14-21
<p>Agni, Vāyu, Āditya according to Sāyana; Vaiśvānara, Taijasa, Prājña according to Ātmānanda; Arguments, 14; Agni as <i>Vaiśvānara</i>, meaning of <i>Vaiśvānara</i>, 15; Agni as <i>Hotā</i>, Invoker-Priest, 15; Meaning of This and That, 16; <i>Vāma</i> and <i>Palita</i>, or Dwarf and Giant, 16; <i>Vāmana</i> and <i>Virāt</i> or the <i>Trivikrama</i> Legend of Viṣṇu, 16; First Brother of Agni or the principle of Growth, 16; the Middle Brother Vāyu or <i>Prāṇa</i>, the Voracious Eater, or the Principle of Assimilation, 17; Third Brother, Sūrya, dripping Butter or the Seed of Fecundation, 17; Three Brothers typical of the Triadic Basis of Cosmos, 17; <i>Gṛīta</i> as Seed, 17; other exemplars of the Three Brothers in a tabular statement, 18; Three Brothers as the Tripod of Life (<i>Tri-viśvābhaṅga</i>) in modern terminology, 18; Agni as <i>Vīṣpati</i>, Lord of Tribes, 19; Agni as Father of Seven Sons, 19; Thirty-five Heptads of Vedic Symbolism, 19-20; Three Brothers as Mind (<i>Manas=Prājña</i>), as Life (<i>Prāṇa= Taijasa</i>), and as Physical Body (<i>Vāk=Pañcha-bhūta=Vaiśvānara</i>), 21.</p>	
Mantra 2—Symbolism of the Chariot	22-25
<p>Five Arguments about the Car-Wheel, Seven Charioteers, Horse and Three Naves, 22; Cosmos and Human Body as Chariot, Movement as Wheel, 23; <i>Kāla</i> or Time as Horse, the Great Time-Horse, 23; Tri-concentric Wheel (<i>Tri-Nābhī</i>) or Three Modalities of Life, Mind and Matter, 24; Seven Charioteers as the primeval Seven Sages or Prāṇic Powers, 24; <i>Saṃvatsara-Chakra</i>, 24; Ātmānanda's <i>Ādhyātmika</i> explanation of <i>Ratha</i> as Body, 25.</p>	
Mantra 3—Imagery of the Chariot (continued)	26-28
<p>Symbolism of the Seven Masters of the Chariot, of Seven Wheels. 26; Seven Singing Sisters, 27, <i>Sapta-Mātrikā</i> conception in the Purāṇas, 27; Four classes of Heptadic Rishis in the Fire-Altar, Prāṇic Vibrations, Solar Rays and Seven Metres, 27-28; Chant of the Seven Names of the Seven Cows, 28.</p>	
Mantra 4—Motherhood Principle of Life, Mind and Matter	29-30
<p><i>Brāhmodya</i> style, Manifest Creation as Bony, Unmanifest as the Boneless, 29; Meaning of Blood (<i>Asrik</i>), Life (<i>Asu</i>) and Mind (<i>Ātmā</i>), 29; <i>Asu</i> as <i>Prāṇa</i> or Agni, 30.</p>	

- Mantra 5—The Doctrine of Seven Threads (*Sapta-Tantu*)** 31-33
 Confession of Dīrghatamas as Seeker (*Pāka*), Rishi as the type of the Enquiring Mind, 31; *Sapta-Tantu* as *Yajñ*, 32; *Sūrya* or *Saṃvatsara* as Weaned Calf, 32; Steps of the Gods, 32-33; Universal Mother Cow, 33.
- Mantra 6—The Unborn One and the Manifested Six,** 34-37
 The First Cause and its Effect, Two-fold Entities, the Transcendent One and the Manifested Worlds, 34; The Seven *Lokas* in Vedic Cosmology and Cosmogony, 35; Three Fathers and Three Mothers linked to a single Centre, 35-36; Seven *Lokas* as a Pyramid (*Mera*), 36; Seven *Lokas* as *Maṇḍala* or *Chakra*, 36-37; Seven *Lokas* as Bird, *Suparna*, 37; *Suparna-Cini*, 37; Vedic Doctrine of *Loka* (*Loka-Vidyā*), 37.
- Mantra 7—The Beautiful Bird and His Cow** 38-40
 Dīrghatamas as Professor Challenger; *Sūrya* or *Prāṇa* as Bird; Solar Rays as Divine Cows, 38; symbolism of Head and Feet; Milk and Water, 39; Two principles of Mind and Matter, 39; symbolism of *Ghṛita*, meaning of *Vavri* or principle of Finalisation, 40.
- Mantra 8—Father-Mother Principle** 41-45
 Four statements in the Mantra, 41; Meaning of *Rita* as *Parameshṭhi*, 41; Twin Principle of *Rita* and *Satya* as the root cause of creation or Universal Parents, 41; Splitting of the Cosmic Egg as *Ardhanārīśvara* or *Ardhanaranārī Vapuḥ*, 42; *Kumāra* (Babe) or Life-principle (*Prāṇagni*) in Men, Animals and Plants, 42; *Hiraṇya-garbha* or Golden Germ, i.e. the Fertilised Ovum, 42; *Dyāvā-Pṛthivī*, Archetypal World-Parents; 42; Mother's Mind, *Kāma*, 42; Meaning of *Bībhatu*, the Abhorrent Mother, 43; Woman as *Ātreya*, 44; *VĀK* as Mother, 44; Woman as *Garbha-Rasā* or Mature for fecundation, 44; Adorable Motherhood, 45.
- Mantra 9—Primeval Principle of Motherhood in each Woman** 46-48
 Four arguments in the Mantra, Mother as the Gift Cow *Dakṣiṇā*, 46; Babe in each Cow, the Calf taking three steps with the Cow and its vision of the cosmic forms, 46; Youthful Daughters of the Great Mother Goddess, 47; Meaning of the lowing of the Calf, 47; Nature of the omniform creation, 47-48.
- Mantra 10—Three Mothers and Three Fathers** 49-50
 Three Parental pairs for creating Life, Mind and Matter same as three Earths and Three Heavens called the Six *Rajāṃsi*, 49; the Transcendent *Ūrdhva* or the Pillar of the Universe, viz. the absolute centre of creation, 49; Parental Deliberation for the incarnation of Life in Matter, or the Immortal in Mortal, 50.
- Mantra 11—Revolving Wheel of Time** 51-52
 Wheel of twelve spokes, 51; Seven hundred and twenty sons of Agni viz. *Ahorātra* Pairs of *Saṃvatsara*, 51-52.
- Mantra 12—Wheel of Divine Order** 53-54
 Five-footed and twelve-faced Father, 53; Meaning of *Parārdha* and *Avarārdha*, the two Halves 53; Meaning of *Purishin*, Lord of Ocean as *Parmeshṭhi* 53-54; Horse and Mare Myth in India and Greece, 54; Doctrine of *Kālavāda*, 54.

- Mantra 13—Revolving Time-wheel** 55-56
Time-Wheel of five spokes, 55; Five-fold scheme of creation, 55; Pañcha-Rātra Sacrifice of Nārāyaṇa, 55; Pentadic basis of the Body, 56; Time Wheel wearing the load of the cosmos, 56; Its undecaying Axle, 56.
- Mantra 14—Time-wheel as the Solar Eye Revolving by the Power of *Rajas* or Movement.** 57-60
The cyclic Movement of Time, 57; The Recumbent Mother, (Uttānā) driven by the power of Ten, 58; Mother as Ten-syllabled Virāj, 58; Ten constituents of Virāj, 58-60; Symbolism of Sun as the Eye of Creation, 60; Eye as the symbol of three-fold Cosmos, 60.
- Mantra 15—Seven Prāṇic Divine Rishis** 61-62
Meaning of Sākamjā Prāṇas or Seven Sages, 61; Sapta Śīrshanyāḥ Prāṇāḥ, 62; Each Yajña as their sphere, 62; Fixed Centre (*Sthātra*) as the source of Prāṇic vibrations, 62.
- Mantra 16—Half Males and Half Females** 63-65
Naranārīmaya Deva, modern Doctrine of Animus and Anima, Agnīshomīya Paśu, each Life-centre as the symbol of Fire and Water, 63; Brahmā, Śatarūpā, or Father-Daughter Motif, 64; Female Energy from self-fission of the Creator, 64; *Kāma* Motif, 64; Brahmā became the Female, 65.
- Mantra 17—Doctrine of Para and Avata** 66-67
Upper half is Brahman, lower half is cosmos, 66; *Hṛidaya* and *Maṇḍala*, i. e. Centre and Circumference, 66; Universal Nature as the Cow and Sūrya as *Calf*, 66; Symbolism of the Herd (*Yūtha*).
- Mantra 18—Mystery of the God-like mind** 68-69
Meaning of *Nāka-prisṭha*, or the Mid-point, between Earth and Heaven, 68; Mind as *Mann*, the Archetypal, 69.
- Mantra 19—The Upper and Lower as the Two Halves of a Wheel going up and coming down by the power of *Rajas* or Movement** 70-73
Para as the symbol of *Asat*-Branch (Prāṇa) and *Avata* as of *Sat*-Branch (Matter) of the Cosmic Tree, 71; Indra and Soma as the Father and Mother principles, 71; Indra as White *Rajas* and Soma as Black *Rajas*, 72; other forms of the Basic Duality of the Cosmos, 72-73.
- Mantra 20—Two Birds on the Same Cosmic Tree** 74-76
Suparna-Vidyā of R̥gveda and later literature, 74; Prāṇa as *Suparna* or the Golden Bird, 74; Two wings of the Bird, 74-75; One Bird, 75; Two Birds, 75; Three Birds, 75; Symbolism of wings or Rhythmic motion, 75; *Suparna* as Time or *Sāmvatsara*, 75; *Sūrya* as *Suparna*, 76; Meaning of *Vishṇu's Garuḍa*, 76.
- Mantra 21—Assembly of Birds with the Guardian of the Universe** 77-78
Birds roosting on the Cosmic Tree and singing Choral-Songs, 77; Birds as typical of all Creatures where life is a chorus, 77; Supreme Spirit as the Guardian of the Worlds, 78; Meaning of *Pāka* and *Dhīra*, 78.

Mantra 22—The Honey-Sucking Birds (Madhvadah Suparnāḥ) 79-80
Life-principle (Prāṇa) as Honey or Relished Sweetness (*Madhu*), 79; Symbolism of Curd (*Dadhi*), Butter (*Ghṛita*) and Honey (*Madhu*), 79; Four kinds of Honey-suckers in the Rigveda and Mahābhārata, 80.

Mantra 23—Immortal and Mortal Rhythms 81-83
The *Tri-Suparna* Doctrine as Three Metres, *Gāyatrī*, *Trishṭup* and *Jagatī*; Three-fold Prāṇic pulsations named *Gāyatra*, *Traishṭubha* and *Jāgata*, 81; Three Prāṇic rhythms of Life, Mind and Matter as the triadic pattern of Manifestation, 82; meaning of *Gāyatra* based on *Gāyatra*, *Traishṭubha* on *Traishṭubha*, *Jāgata* on *Jāgata*, 82; Explanation in the Kaushītaki Brāhmaṇa, 83.

Mantra 24—Akshara Measuring out the Rhythm of the Cosmos 84-89
Doctrine of *Prati-Mimāṇa*, Measuring out, 84; problems of Measure (*Pramā*) and Model (*Pratimā*) of Creation, 84; Five kinds of Measuring Principles or Geometries of Creation, 84-85; *Arka* with *Gāyatra*, *Sāma* with *Arka*, *Vāka* with *Traishṭubha*, *Vāka* with two-footed and four-footed *Vāka*, and the Seven Metres with *Akshara*, 84-85; Symbolism of *Arka*, 85; Measuring element in the *Gāyatra* Prāṇa as the Three Fuel-Sticks, 86; Identity of *Arka* with *Rikvan*, principle of Movement, 86; Essence of *Arka* as *Arkya* signifying both *Prāṇa* and *Apāna*, 86; *Rik* as *Mṛti*, *Sāma* as *Maṇḍala*, and *Yajus* as *Gati*, 86; *Vāk* as *Pañcha-bhūtas*, *Traishṭubha* as *Yājusha Purusha* or *Prāṇa*, 87; two kinds of *Vāka* principles, Immortal and Mortal, 87; symbolism of two-footed and four-footed *Vāka*, 87; Rhythm of the Seven Metres, 88; *Akshara* and *Kshara*, 88-89.

Mantra 25—Cbhando-Vidyā and Ratbantara Sāman, Triple Powers of Gāyatra 90-94
Symbolism of the *Ratbantara Sāman* of *Prithivī* and *Brihat Sāman* of *Sūrya*, the Cosmic Symphony, 90-92; Three Metres as Three Birds *Tri-Suparna Vidyā*, 92; *Gāyatrī* as the Focal centre of Prāṇic vibration, 92; The Three Fire-Sticks of *Gāyatrī* 93; Re-charging of the Cosmic Battery or *Prajāpati's* Replenishment after His Creative Act, 93; *Yajña* as the means of Replenishment, 94.

Mantra 26—Cow as the Universal Mother 95-98
Universal Cow as Mother Nature or Infinity, 95; Doctrine of the Cow, Calf, Milk, Butter, Milker, Cowherd and Cow-pen, 95; Cow as *Aditi*, *Virāj*, *Vasupatnī*, *Viśvarūpā Vaiśvadevī*, *Viśvadhāyā*, *Kevalī*, 95; Calf as *Sūrya*, 95; Milk as Cosmos; Butter as Seed, 95; Glorification of the Cow as the Giver of Hundredfold Oblations (*Śataudanā*), the Affectionate One (*Vatā*), 96; Milker of Thousand Streams (*Sahasradhārā*), symbolising Great Mother Nature, Wish-fulfilling Mother (*Kāmadughā*), 96; the Trinitarian Cow (*Trayī-mayī Dhenu*) with four milking-udders, her symbolism, 96-97; Meaning of *Savitā*, its stimulating Milk (*Sava*) and the Heated Boiler (*Gharma*), 97; One Boiler, *Sūrya*; Two Boilers, *Agni* and *Sūrya*; Three Boilers, *Agni*, *Vāyu* and *Āditya*, 97; Primeval Heat or Temperature (*Abhidha Tapas*), 97; Symbolism of the Mahā-Vira Ritual, 97; Semantic etymology of *Gharma* from *Ghṛiṇ*, 97; Identification of *Arka*, *Gharma* and *Jātavedas*, 98.

Mantra 27—The Universal Cow as Mother of The Eight Principles of Manifestation (Ashṭa Vasus) 99-101

Four Statements : Universal Nature as Protector or Mother of the Eight Principles of Cosmic and Individual Manifestation; Her Heart Full of Affection For the Babe, Her Milk

and Her Death-conquering Immortal Nature, 99; Symbolism of The Eight *T̥asas* or Manifesting Entities, 99; Meaning of *Asūta-Mūrti Śūta*, 100; *Ellā* as the Speech of Motherly Affection, *Hum* as the Syllable of Destructive Speech; *Prāpa* and *Apāpa* as the Two *Ahins* for whom the Cow yields Milk; *Dyāvā-Pṛithivī* as the Two *Ahins*, 100; Meaning of the Lotus Garland (*Pushkara-Sraj*) worn by the *Ahins*, 100; The Two *Ahins* Born from a Single Womb; *Sūrya* as the Great Horse, 101; *Sarasvatī* with Her Milk-Flowing Breast as Mother of the Twin *Ahins*; Immortal Soma as the milk of the Universal Mother, 101.

Mantra 28—Mother Cow (Universal Nature) Suckling Her Calf (Cosmos or the Life-principle) 102-103

The Cow lows or measures out, Her Sniff-Kiss for the Calf, Symbolism of *Mūrdhā* (Head), *Prāṇāgni* or Life-principle as Calf, 102; *Sūrya* as the Blinking Calf, 103; Mother (*Mātā*) as the Principle of Measurement; *Aditi*, Mother of the Gods or All Divine Powers in Nature, same as the Universal Cow or *Vāk*, symbolising the Principle of Motherhood, 103; *Alāya* as a Measured Settlement or Habitation, 103.

Mantra 29—Creation A Forceful Expulsion of the Mother-Cow from the Self-existent Centre 104-108

Six Arguments, Symbolism of Sneezing as an aspect of the Creative Act, 104; Multiplicity of Terms For the Creative Act, (*Āvirāṇib*), Sixty-Four Examples, 105; Absolute and Hypothetical Points As Exemplars, 106; Bull and Cow or Motif of the Two Universal Parents; Two Inverted Bowls, or *Dyāvā-Pṛithivī*, 106; *Vāk* co-extensive with *Brahman*, Matter and Energy Con-Terminus, 106; The Cow or Motherhood in Four-fold Form, Mind of the Mother Cow, 107; Cloud (*Dhṛasavī*) as *Parameshṭhī*, the Rich Watery-Store, 107; Symbolism of *Vidyut* or Lightning in the Form of *Sūrya*, *Agni* and *Prāṇa*, who As Female Energy is *Urvatī*, 108; *Varri* or the Primeval Cave of Cosmic Concealment, 108.

Mantra 30—A Common Womb for the Immortal and Mortal 109-111

The Immortal as *Jīva*, Its Three Distinguishing Features, 109; Body as the Mortal, 110; Doctrine of *Sayonitā*, Common Source of Consciousness and Matter, 110; Principle of *Svadhā* and *Prayati* as *Bhūta* and *Prāṇa* respectively, 110; *Amṛita-Mṛityu Vāda*, 110.

Mantra 31—the Unfaltering Cowherd (*Anipadyamāna Gopā*) with Pendulous Movement 112-114

Majesty of the Universal Cowherd, 112; Four Interpretations of the Cowherd as *Sūrya*, *Agni*, *Indra* and *Prāṇa*, 113; The *Gopa* Doctrine in the R̥ig Veda, *Agni* as the Arch-Cowherd, Master of the Two Principles of *Dynamis* (*Dakṣa*) and *Emergia* (*Aditi*), 113; Cosmic Rhythm or *Chhandomaya Garuḍa* of *Vishṇu*, 113; Rhythmic Steps on the Triple Plane of Mind, Life and Matter, 114;

Mantra 32—Cosmos A Mystery; Birth of The Creator in the Mother's Womb, 115-118

Enunciation of The Father-Mother Principle in Mantras 32-36, 115; Principle of Motherhood as the Deepest Mystery, 115; Earth as the Symbol of Motherhood, 116;

Motherhood as symbolised by *Vāk*, *Virāj*, *Aditi*, *Gāyatrī*, *Vedi*, *Prithivī*, *Gauh* and *Nirṛiti*, 116; *Nirṛiti* as the Goddess of Death in the Purāṇas, 116; Meaning of *Nirṛiti*, 117; Dakṣa's Goat Head; Motherhood As *Mahad-Yaksha*, Ghost of the Creator Prajāpati, 117; Meaning of *Pāpā*, *Kṛtyā*, *Chāmūḍā*, *Jāta-Hāriṇī* or *Nirṛiti*, 118.

Mantra 33—Father Heaven and Mother Earth 119-122

Two Recumbent Bowls or the Two Parents, 119; Meaning of the *Rodasi* World of Rudra, 120; Doctrine of the Babe (*Kumāra-Vidyā*), 120; Central Life-Force (*Madhya Prāṇa*) as The Babe, 120; Symbolism of *Dyāvā-Prithivī*, 102-121; Natural Kinship Between Father and Mother or *Asat* and *Sat*, 121; *Mahī Mātā* or The Great Mother; Symbolism of the Two Recumbents (*Uttānāyoh*), Two Viewpoints of *Prāṇa* and *Bhūta*, of the Philosopher and the Scientist respectively, 122; *Mithuna* or Man and Woman Motif, 123; Daughter as the Symbol of the Creator's Own Female Energy, 122; Cosmos as Creator's Daughter placed afar (*Duhitā*), or outside the Centre, 122; Prajāpati's Congress With *Vāk*, the Creator Energising His Own Creation, 122.

Mantra 34—Four *Brahmodya* Questions about the Extent of Earth, Centre of Universe, Horse's Prolific Seed and the Highest Source of *Vāk* or Matter 123-125

Prithivī as Mother, Its Extent, 123; View of the Scientist in terms of Factual Distances, 124; View of the Rishi in terms of the Profound and Mysterious Nature of Motherhood, 124; Creation in the Form of Three-Thousands (*Tri-Sāhasrī*) of Mind, Life and Matter, 124; *Vedi*, *Yoni*, *Prithivī* as Symbols of Motherhood, 124; Measureless Bounds of the Mother's Womb, Same as Universal Nature or Infinity, 124; *Vedi* as the Symbol of Universal Mystery rooted in the Unfathomable Depth of the Transcendent Creator, 124-125.

Mantra 35—Answers of Four *Brahmodya* or Mystery-Oracles 126-128

Yajñas or each Ordered System or *Purusha* as Centre of Universe, 126; *Nābhi* meaning Centre or Point of Fixity in Vedic Symbolism, Same as *Hṛidaya* or *Hṛiddeta* of the *Gītā*, 127; Agni or the Life-principle as the Fecundating Horse, 127; Soma as Its Seed, 127; Creation of the Parental Germ, the True Aim of Nature's Biological Mechanism, 128; Legend of Horse and Mare in the *Rig Veda* and Classical Greece, 128; Highest Source of *Vāk* or Creation, *Brahmā* as the Symbol of the Thousand-Syllabled (*Sahasrākṣharā*) Transcendent Speech (*Parā Vāk*), Same as *Tūshṭim* and *Parame Vyoman*, 128.

Mantra 36—Seven Sons of the Transcendent Half, or the Seven Principles of Manifestation 129-131

Imagery of the Two Halves, 130; Meaning of Seven Sons as Mind, Life and Five Elements of Matter, 130; Basic Three Transformed as Seven, 130; Triads and Heptads, 130; Seven *Aṅgiras* Sages, 130; Seven Sons and the Eight *Vasus*, and *Ashṭa-Mēti Sira*, 131.

Mantra 37—Agni or Life-principle or Consciousness as the First-Born of *Rita* or Divine Order 132-136

Principle of *Abam*, or *Asmitā* (Individual Ego or Consciousness), 132; Different Synonyms of the Principle of *Manas*, 133; Problem of the Exact Relationship Between *Abam*

and *Idam*, Ego and Cosmos, 133; Doctrine of the Primeval Emergence of Cosmic Order, *Ritaya Prathamajā*, 133; Agni, Prajapati, Brahman as the First-Born of Cosmic Order, 134; The First Progenitive Principle and Six-fold Manifestation (*Shadurrti* or *Vasatkāra*), of the One Absolute, 134; Each Dynamic Centre or the Life-principle as the First-Born Of The Holy Order, or Centre of *Yajña*, 135; Each *Parusha* an Integration of Thirty-Three Devas which is the Basis of Infinite Diversity of the Individual and Cosmic Forms, 135; Unity in Multiplicity or the Principle of *Antaryāmi* and *Sūtrātmā*, (Thread-Spirit), 136.

Mantra 38—One Intrinsic Power Impelling the Immortal and the Mortal or the Unmanifest and the Manifest. 137-140

Mutual Relationship Between *Deva* and *Bhūta*, Three Creative Causes *Adhishṭhāna*, *Grabbha* and *Ārambbha*, 138; *Bhujya* or the Individual Soul Sailing In His Boat amidst the Cosmic Ocean, 138; Three Kinds Of Movements or Basic Rhythm, 138; Deep Stirrings or Vibrations of the Differentiated Cosmic Powers, 139; The Red-Violet Rainbow of Cosmic Colour Symphony (*Nīla-Lohita Indra-Dhanus*), 139; Doctrine of Movement (*Rajo-Vāda*), 139; Ceaseless Movement in Opposite Directions, a Feature of Cosmic Rhythm, 139; Two Wings Of The Golden Bird, 140;

Mantra 39—The Imperishable Divine (*Akshara*) as the Highest Substratum (*Parama Vyoma*) of Movement and Manifestation 141-143

Doctrine Of *Akshara* and *Parama Vyoma*, 141; Two Categories of *Rajas* and *Para-Rajas*, 141-142; *Indra* and *Indra-Patni* or *Parama-Vyoma* and *Vyoma*, Meaning of *Mātaritvan*, 142; Glory of the Knowledge of *Akshara*, 142; Significance of *Brahma-Vijñāna*, 142-143; The Devas or Cosmic Powers are Witness to the Glory of *Akshara* or the Imperishable One, 143.

Mantra 40—The Adorable Cow Endowed With Creativity, 144-146

Doctrine of *Vāk* in terms of the Cow, 144; Creative Potentiality or *Bhaga*, *Sūrya* as Its Visible Symbol, Meaning of *Bhaga-vān* and *Bhaga-vatī*, 144; Each *Bhaga* as an Eye, *Indra* or Life-principle (*Madhya-Prāṇa*) has a Thousand Generative Powers (*Sahasra-Bhaga*) and a Thousand Eyes (*Sahasrākṣha*), 145; Each Woman as *Bhagavati*, 145; Agni and Soma as Food and Drink for the Cow, 145; The Cow as the Death-Conquering Mother (*Aghnyā*), Immortality and Infinity Personified, 145; Cow as *Asadhya*, *Adhishṭhā*, *Aparā-jitā*, *Kṣatī*, *Aditi* and *Vaiśvadevī*, 145; Cow as the Symbol of *Gati* or Movement (*Charantī*), 146.

Mantra 41—*Gauri* or the Speech of Thousand Syllables, 147-155

Arguments, 147; Meaning of *Gaurī*, 147; *Gaurī* as *Paramashṛīni Vāk*, 148; *Mīmāṃsā* or the Lowing and Measuring Out of the Cow, 148; *Salilāni* or Primeval Ocean, 149; *Takṣatī* or Fashioning of Forms, 150; *Ekapadī*, same as *Apadī*, or Principle of Stasis (*Stṭhiti*), 150; *Dvipadī*, The Two-footed Cow on the Plane of the Transcendent and the Immanent, or the Basal Duality of Nature, 151-152; *Chaturpadī*, Four-footed Cow, having One Foot in the Absolute and Three Feet in the Triadic Cosmos, 152; *Aṣṭāpadī*, Eight-footed Cow, as the Mother of Eight *Vasus* or principles of Manifestation, 152; Conversion of Water into Milk is Motherhood, 153; *Navapadī*, Nine-footed Cow as the Symbol of All Possibilities of Creation (*Shasrākṣharā*), 153; *Sahasrākṣharā*, same

as the Power of the Highest Brahman or Thousand *Purusha*, 153-154; Meaning of *Parama Vyoma*, 154; The Highest Source as *Ananda*, 154-155.

Mantra 42—Imperishable *Akshara* becoming *Kshara* or Material World

156-160

Doctrine of *Akshara* and *Kshara* or *Avyakta* and *Vyakta*, 156-157; Meaning of *Salila* or Primeval Ocean from the Vedas and Purāṇas, 157; Symbolism of The Four Regions of Space or Cosmic *Svastika*, 158; Tetradic Pattern of Life and Universe, 158-159; *Ditā-Vratika* Cult in Literature and Folk-Lore, 159; Vast and Varied Language of Symbolism Based on Religious Beliefs and Folk-cults, 160.

Mantra 43—Creation of *Sūrya* (*Ukshā Prīṣṇi*) by the Primeval Tectonic Laws.

161-165

Four Arguments about Cow-dung, Smoke, Spotted Bull and Cooking of the Bull by the Primeval Heroes, 161; Emergence of *Sūrya* from Watery Depths of the First Cause, 161; *Sūrya* as the Symbol of the Cosmic Temperature or Divine Heat (*Abhiddha Tapas*, *Deraushya*), 162; Smoke or the Condition of Gases called *Nabhojas* in the Rīg Veda and *Nibāra* in the Purāṇas, 162; Neptunist (*Āpo-Bhūyishṭha*) and Plutonian (*Agni-Bhūyishṭha*) Theories of Creation from Water and Fire respectively, 162; Meaning of Cow-dung Symbolism, 163; Meaning of Milk as *Prāṇa* and Cow-dung as *Apāna*, 163; Doctrine of *Brahmaudana* and *Pravargya*, 163; Ridge of Heaven (*Nāka-Prīṣṭha*) or Mid-most Point of Consciousness, 164; Symbolism of the Spotted Bull, viz *Sūrya* Combining the Two Principles of Light and Darkness, 164; Cooking of the Bull Signifying the Tectonic Maturity of the Cosmic Yajña or Creative Process, 164; Victory of Indra over *Vṛitra* typifying the Emergence of *Sūrya* from Abysmal Ocean, 165; Heroes as the World-Building Forces of Dynamic Activity, 165.

Mantra 44—Three Deities of Matted Locks (*Trayaḥ Keśinah*)

166-170

Doctrine of Three *Keśins* and Six Arguments about them, 166; *Keśa* or Hair as the Symbol of Dead Matter ejected by a Living *Prāṇic* Centre, 166; Process of Assimilation and Elimination, Eater of Food and Food, (*Annāda* and *Anna*) same as *Brahmaudana* and *Pravargya*, 167; *Pravargya* as *Uchchliṣṭha*, or the Divine Surplus, 167; *Keśi*, *Keśava*-*Nārāyaṇa*-*Vishṇu*, *Dhūrjati*-*Śiva*, Meaning of Matted Locks, 167; Tantric Idea of *Chhinna-Mastā* or the Severed Head, The Whole Cosmos as Hair from Indra's Body, 167; *Dakṣa*'s Sacrifice and His Goat Head, 167; *Agni*, *Vāyu* and *Āditya* as the Three Long-Haired or Woolly Gods, Symbols of the Trinitarian Cosmos, 168; Rhythm of the Three *Keśin* Gods in the Time-Wheel, 168; The Germ of *Āditya Keśin* deposited in the Revolving Wheel of *Kāla* or *Samvatsara*, 169; Same as *Bhuvanasya Retah*, 169; The On-looker *Keśin* as *Agni* or *Prāṇa* in Matter, 170; *Keśin* of the Sweep as *Vāyu*, 170; The Transcendent *Keśin* or the One Ascetic of Matted Locks, 170.

Mantra 45—Four-Footed Speech

171-179

Doctrine of *Vāk* as *Parā* and *Aparā*, *Amṛitā* and *Martyā*, *Indra* and *Indra-Patnī*, Transcendent and Immanent, 171; *Vāk* as Material *Prakṛiti* or *Pañcha-Bhūtas*, 171; *Śabda* or Speech as the Symbol of *Vāk*, 172; *Ākāśa* as the symbol of the Five Gross Elements, 172; *Vāk* as the Glory of *Prajāpati*, the Creator, 172; *Prajāpati* Depositing His Seed in the Womb of *Vāk* or Mother of Creation, 172; Mind or *Prāṇa* as Bull and *Vāk*

as Cow, 172; Five Levels of *Vāk*, 173; *Parā* or Transcendent *Vāk* of *Svayāmbhū*, 173; *Parameshṭhī* or Universal *Vāk* of *Parameshṭhī*, 173; Cosmic Meaning, Four Tests of Mother Cow as *Vāk*, or the Creator's Speech rooted in Silence, 174; *Byibati* or the Expansive *Vāk* of *Sūrya* also called *Indra-Patnī* or *Sāvitrī* Manifesting as the Seven Metres, 174; *Vāk* of *Chandramas* as *Subrahmanya*, or Speech in the Sub-Conscious Darkness of Soma, 176; *Vāk* of *Prithivī* as *Anushṭup* or the Stock-piling of Created Speech in the Form of Words, 175; *Vāk* as Ocean (*Samudra*) or the Rhythmic Wavy Vibrations from the Infinite Ocean of Silence, 175; *Vāk* as *Sarpa-Rājñī* or Queen of the Moving World-Systems (*Sarpas*), 175; *Vāk* of the Order of the Thousand (*Sāhasrī*) or Infinity, 175; Legend of the Three Birds (*Trayaṣ Suparṇāḥ*) as Symbols of the Triple Cosmic Rhythm, 176; *Vāk* as *Suparṇī*, the Consort of the Great Being (*Mahā-Suparṇa*), Different Aspects of *Vāk* in the *Ṛig Veda* and the *Purāṇas*, 176; Meaning of the Cave (*Gubhā*) and the Three Steps, 177; *Manīṣī Brāhmaṇas* or *Brahmavādins*, or Sophist-Philosophers, 177; Doctrine of *Spṛṣṭa-Vāda* and Four-fold *Vāk*, *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*, 179.

Mantra 46—Sages Speak of the One as Many 180-183

Quintessence of Vedic Ontological Speculation, The Thread Between *Dasa-Vidyā* and *Brahma-Vidyā*, *Devas* as Many and *Brahma* as One, 180; The *Devas* as the Thousand Branches of the One Cosmic Tree; *Brahma* as the Single Supernal Sun with Thousand Rays, the Stotras of Many Names of the One *Prajāpati* conceived as a *Vāg-Yajña*, 181; Unity of *Prāṇa* in the Diversity of Forms, the Eye of the Sage (*Ṛishi*), *Brahman* as the Supreme Self, the Transcendent One (*Kimapi vid Ekam*), 182; A Number of Ancient Folk-Cults, 182; Doctrine of the Identity of the Transcendent and the Immanent, 182; Principle of *Ekam* and *Bahubhū* as applicable to all Gods, 183; *Vāk* on the Lower Level of Words as Many, and on the Higher Level of Meaning as One, 183; Two Aspects of *Agni*, in Heaven and on Earth, 183; The Giant Divine Bird or *Garutmān Suparṇa*, 183.

Mantra 47—Dark Region of *Varuṇa* and its Golden Birds 184-188

Seven Arguments, Dark Regions are the Universal, 184; Two Darknesses of *Svayāmbhū* and *Parameshṭhī*, the Transcendent and the Universal, *Parameshṭhī* as the Primeval Night of Creation, Symbolism of the Golden Birds, 185; *Agni* or *Prāṇa* as the Golden Bird, 186; *Ṛita-Sadana*, Abode of *Parameshṭhī*, or the Primeval Ocean, 187; Symbolism of *Ratas*, the Cosmic Seed, 187; *Prithivī* as *Mātā*, the Great Mother, Fecundated by the Seed of the Divine Creator, 188.

Mantra 48—The Single Wheel 189-190

Imagery of the Time-Wheel with Twelve Fellics and Three Naves and Three hundred and sixty Spokes, *Saṃvatsara-Chakra* as the Single Wheel, *Kāla-Vāda* Philosophy or the *Aborātra* Doctrine, 190; Meaning of Three Naves, 190; The Mysterious Majesty of Time, 190.

Mantra 49—Milking Breast of *Sarasvatī*, the Great Goddess and mother of *Vasus* 191-192

Sarasvatī as the Great Flood of Creative Activity and Life-principle, The Archetypal Mother, 191; As *Chitta* or *Chetanā*, 191; As Daughter of *Brahmā*, same as *Sāvitrī* and

Śarāpā, 191; As Primordial Mother (*Mūla Ayyakṣa-Prakṛti*), 191; As Infinite Nature, Suckling all creatures, 192; As the Holy Gaṅgā—or River of Life, in later literature, 192.

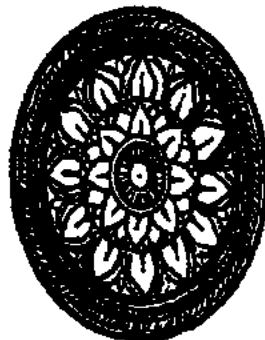
Mantra 50—The Doctrine of *Yajña* energised by *Yajña* 193-196
 Doctrine of Two *Yajñas*, the One in the Universal and the Other in the Individual, Complete Symbolism of the *Yajña-Vidyā* based on this Integrated Duality, 193; Other Examples of the Two *Yajñas*, 194; Cosmic Law of *Anupraveśa*, the Archetypal Entering the Subsequent Types, 195; The *Mahimānaḥ Deāḥ*, or Gods Endowed with Majesties, 195; Cosmos as the Majesty (*Mahimā*), of the Creator 195; Meaning of *Sādhyās*, the Archetypal *Prāṇas*, 195; *Sādhyā Devas* and the Cosmic Rhythm, 196.

Mantra 51—The Law of Circulation as seen in the Ascent and Descent of Water, 197-198
 The Cyclic Rhythm between the Mortal Earth and the Immortal Heaven, Symbolism of *Parjanya* or Cloud, the Power of *Abah* or *Aborātra* or *Abargaṇa*, the Twin Phenomenon of Heat and Cold in Climate and Seasons, 198.

Mantra 52—Sarasvān or The Celestial Bird (*Dīrya Suparna*), Son of Water, 199-200
 Celestial Bird as *Sūrya*, Son of Primeval Ocean, same as *Agni*, *Apām Napāt*, *Prāna*, the Life-Sap (*Sarasvā*), 199; Symbolism of the Arka Plant, The Three Oceans of *Prithivī*, *Parasapāt* and *Sasyaṅghā*, 200; Divine Ecstasies or Showers of Heavenly Grace, 200.

5. REFERENCES TO THE ASYA-VĀMĪYA SŪKTA IN VEDIC LITERATURE 201

6. DESCRIPTION OF PLATES 204



LIST OF PLATES

		<i>Mantra Facing</i>	
		<i>No.</i>	<i>Page</i>
1. Vision in Long Darkness	(ऋषि दीर्घतमस्)		
2. Agni	(अग्नि)	1	14
3. Seven Sons	(विश्वति सप्तपुत्रम्)	1	20
4. The Time Horse carries	(कालो अश्व वहति)	2	22
5. Seven Singing Sisters	(सप्त स्वसारो अग्नि सं नवन्तौ)	3	26
6. Mother and Father	(माता पितरमृत आ ब्रमाव)	8	41
7. Mother in Three Units of Distance	(माता त्रिषु योबनेषु)	9	46
8. The Ageless Wheel revolves	(वर्वर्ति चक्रं नहि तज्जराव)	11	51
9. Father with Twelve Faces	(द्वादशाकृति पिता)	12	53
10. Time Wheel from the Jar	(पूर्णकुम्भोऽधिकाल आहितः)	13	55
11. Woman in each Man	(मानसी कन्या-शतरूपा)	16	63
12. God as Mind	(देवं मनः)	18	68
13. Two Birds	(द्वा सुपर्णा)	20	74
14. World Guardian in the assembly of Birds	(विश्वस्य सुवनस्य गोपा एवं सुपर्णं विदध)	21	77
15. Three Birds	(त्रयः सुपर्णाः)	22	79
16. The Wish-Fulfilling Cow	(कामदुघा)	26	95
17. The Cow giving sniff-kiss to her calf	(हिङ्कुण्वती वसुपत्नी)	28	102
18. Moves Backward and Forward	(अपाङ् प्राङ्नेति)	38	137
19. Thousand Syllabled Speech in the Highest Heaven	(सहस्राक्षरा परमे व्योमन्)	41	147
20. Triads, Tetrads and Pentads	(त्रयं, चतुष्टयं, पाङ्क्तम्)	44	166
21. Four Steps of Speech	(चत्वारि वाक् परिमिता पदानि)	45	171
22. Prajāpati Suparna	(प्रजापति सुपर्ण)	46	180

23. The Golden Germ	(हिरण्यगर्भ)	47	184
24. Sun-Wheel	(चक्रमेकम्)	48	189
25. Mother's Breast, a Lake of Milk	(यस्तै स्तनः शशयः)	49	191
26. Agni with Soma in a Mandala	(अग्नीषोमात्कमं चरात्)	51	197
27. The Devine on Wings	(दिव्य सुपर्ण)	52	199





VISION IN LONG DARKNESS

[दीर्घतमस्]

I. VISION IN LONG DARKNESS

OR

THE ASYA-VĀMIYA SŪKTA OF ṚISHI DĪRGHATAMAS

[*Rigveda* 1. 164.1-52]

The long darkness means the mystery of creation. It is the great secret of which the total understanding is veiled. It has ever remained a Question, an everlasting sign of interrogation (*Sampraśna*; RV. 10.82.3). All visible worlds are like solutions to the Eternal Question, ever present in effective concrete form, for decipherment by the mind of man. But whatever be the amount of knowledge obtained about the mystery it has not yet sufficed to lift the veil or to close the gaping doors of the Eternal Question. The leaking bucket of the human mind has not been able to empty the well of Truth and when will be able to gauge its unfathomable depths is not known. Like the shy maiden, Nature hides Her youthful face from Man. Who knows? Who can tell? (*ko addhā veda? ka iha pra vocat?* RV. 10.129.6). What is the source of Creation (*kuta ajātā kuta iyaṁ viśṛiṣṭiḥ*)? Mind is being rocked in a swing of scepticism and belief. It is being measured in the scales of the known and the unknown. The Daughters of Heaven, as the Rig Veda says (3. 1.6), are half-revealed and half-concealed (*avasānā anagnāḥ*). Revelation is vision and concealment is mystery. There is a standing invitation for probing into the dark secrets of the Unknown Regions. The enquiring human mind, whether of old or of our times, is each a type of Ṛishi Dīrghatamas, who is first and last a Seer. He is firstly a Seer of the visible world built on secure foundations, and then becomes a Seer in the Long Darkness and therefore rightly named Dīrghatamas. Indeed each individual is endowed with the third eye of wisdom (*Prajñā-netro'yaṁ lokāḥ*); it is the higher faculty of intuiting the Truth of the Cosmos and its Source by direct perception, or as they say, 'non-mediate apprehension' (*parokṣeṇa*).

Dīrghatamas, no doubt a human Ṛishi in the age of the Rig Veda, stands as the prototype of all the enquiring minds of the world of philosophy and science. Each one of them is called upon to formulate an answer to the mystery of Creation, according to the power of his mind or his vision in this Darkness. The Hymn 1. 164 in the Rig Veda comprised of 52 stanzas is named '*Arya Vāmiya*' from its two initial

words, meaning 'Of This Beautiful One', namely, the Cosmos manifesting in Time and the Life-Principle incarnating again and again. It is at one and the same time young and old, modified by the flux of Time and also beyond it. It has been recognised by modern interpreters of the R̥g Veda that it is an obscure Hymn, elliptical in style and tending towards mystical statements in the form of riddles.

Dr. Kunhan Raja, who is the latest translator of this Sūkta, writes about it : 'This is one of the most interesting and important hymns in the whole range of the Vedic literature. It is without a parallel in the Vedas. It is highly philosophical ; most of the philosophical ideas are found here as basis for later thoughts of India. It is full of mysticism. It is obscure. It is mainly in the form of a riddle, it was originally meant as a riddle and it has become a more insoluble riddle for us than for the people of those ancient days. The background is gone. We do not know what the author had in his mind when he composed these lines. He must have presumed that the people of those days understood him, the thinking section of the people. Various notions and symbols current in those days are now lost to us, and so we do not have the necessary apparatus to work up the full and precise meaning of the lines in this poem.'

Shri Sampurnanandaji in his Foreword to Kunhan Raja's edition says that the greater part of the statements made by Dīrghatamas has been couched in *Samādhī-Bhāṣā*, i.e. symbolic language. According to him, quite obviously, there are a number of questions asked by the R̥shi in the stanzas to which he has also given answers from his own spiritual experience, but his answers are difficult to understand, since they are clothed in language which is difficult to pierce. In his view rightly the hymn merits attention to give us a coherent account in consonance with Vedic thought and Indian philosophical tradition.

Wilson observes : "according to Sāyaṇa, however, the general purport of this Sūkta is the inculcation of the doctrines of the Vedānta, or the spiritual unity of Brahmanḍa, the Universe : some passages occur that bear him out in this view, but the text, upon the whole, although often mystical and obscure, evidently proposes the glorification of Āditya, or the Sun, specially as identifiable with all creation."

Geldner considers the hymn to be of the class of Brahmodya Sūktas, containing the reactions of the author to wonders of Nature and human life, speculations about time in an allegorical and mystical style, invoking also the ritual terminology.

According to Keith, the assertion of the unity of the gods and of the worlds is made with emphasis in the hymn attributed to Dīrghatamas, "who develops at

much length the riddle of the universe. The form of the long hymn of 52 verses is remarkable and characteristic. It is a feature of the Vedic sacrifice that at certain points are found *Brahmodya* discussions about Brahman, the holy powers in the universe. Such theosophical riddles are specially common at the Horse-sacrifice, and are often of simple enough kind : one priest asks, 'What is it that doth move alone ? What is ever born again ? What is the remedy of cold ? and, What is the great Pile ?' The answers here are obvious enough, and are given as the Sun, the Moon, the Fire, and the Earth, respectively. In this long hymn of Dīrghatamas, we have a great series of riddles, but there is to be seen in them some degree of cohesion, the influence of the doctrine of the unity of the world. It is frankly expressed as regards the gods in one verse : 'they call it Indra, Varuṇa, Mitra, Agni, and the Winged Bird (Sun) : the one they call by many names, Agni, Yama and Mātariśvan'. The same idea appears more expressly still in another verse, where the poet asks the wise to tell him what supported the six regions of the universe, who was the first unborn being. The hymn is of a special further value in that it foreshadows one of the most common ideas of the philosophy of the Vedas, the identity of the sacrifice and the world : The seven priests of the earth are paralleled by seven in the heaven, the speech on earth by that in the heaven, there are also the earthly and the heavenly metres, the earthly *pravargya* rite and the rain from heaven, the animal-offering and Bull-sacrifice of the gods, the altar and the end of the earth, the sacrifice itself, and the navel of the world, and the Soma on earth and the rain." (A. B. Keith: *The Religion and Philosophy of the Veda and Upanishads*, pp. 434-435).

It should be stated at the outset that Wilson, Geldner, Keith, Griffith, and other scholars, who have grappled with this hymn, have so far on their own admission, failed to extract its full meaning and had to remain content by declaring it as obscure and unintelligible. Whatever may be said about the mystical nature of the style and of the metaphysical cogitations contained in the verses, this particular *Asya Vāmīya Hymn* is not different from many other hymns of the R̥g Veda and as such its author, Rishi Dīrghatamas, really wanted to convey some definite meaning or his ideas about the creation of the cosmos. He has done so by taking recourse to a style that was quite common and a terminology that was well understood. He cannot be said to be obscure, and to his contemporaries his meaning must have been transparent with reference to the cosmogonical doctrines with which they were familiar. If that background of Vedic thought is recaptured, we would be doing justice to the Rishi in understanding his true meaning. We would then see how unjustified it is to level the charge of obscurity against an author of such profound mastery over his facts and of unique competence to convey them with such compactness and brevity.

He often rises to the highest levels of inspiration and an ecstasy of thought which only comes from direct experience of spiritual truths.

What the Rishi has done in this hymn of 52 verses should be clearly understood. His single purpose is to bring together a number of Vedic doctrines about cosmogony which, in one word, we may say, was *Śrīṣṭi Vidyā*. He has by choice employed the whole gamut of Vedic ideas about the cosmos and its creation and has adopted a symbolical language, constituted by the entire alphabet of the many *Vidyās* or lores relating to the gods (*Deva-vidyā*), metres (*Cbhando-vidyā*), time (*Samvatsara-vidyā* or *Kālachakra-vidyā*), the Universal Cow (*Virāj-vidyā*), Two Birds (*Suparna-vidyā*), Speech (*Vāk-vidyā*), the Upper and the Lower (*Parāvara-vidyā*), the Indestructible One (*Akshara-vidyā*), Heated Boiler (*Gharma-vidyā*), Father-Mother Principle (*Pitri-Mātri-vidyā* or *Dyāvā-Prithivī-vidyā*), Sacrifice (*Yajña-vidyā* or *Saptatantu-vidyā*) and several others.

Now any one will admit that these are not isolated doctrines or in any manner exclusive to the *Arya Vāmīya* Hymn, but they form an integral part of Vedic philosophy as a whole. If we understand one, we will certainly know the meaning of the other. The Sūkta has obtained a pre-eminent place amongst the Hymns of the Rig Veda, partly by its length and partly by the boldness and unsparing effort of style at a sustained higher level. We should, therefore, approach the philosophical hymn of Dīrghatamas with a restored confidence that his words are meaningful, relevant in the context in which they have been used, and all directed to building a consistent thought-picture and distinguished by a rare joy and freshness of inspiration.

Analysis of the Hymn

Mantra 1—It explains the symbolism of the Three Brothers of Agni, who, as Śaunaka, Yāska and Sāyana explain, are the three Fires, Agni, Vāyu and Āditya, invoking the basic triadic foundation of the cosmos which is the bedrock of the Indian metaphysical tradition.

Mantras 2-3—They refer to the imagery of the cosmos and the human body, conceived as a moving Chariot (*Ratha*), an idea taken up often in subsequent literature. The ancillary ideas of the Horse, Wheel, Pathway, Person or Persons sitting in the Car, Seven singing Sisters making music for the Moving Car are invoked.

Mantra 4—The creation and its First Cause are conceived as the Bony and the Boneless, with a very important and rare mention of the three principles of *Asu* (*Prāṇa*) *Astik* (Blood, i. e. life-sap secreted in matter), and *Ātman* (Mind).

Mantra 5—It refers to the entry of the Gods in the cosmos seen in the Seven Threads of the Cosmic Garment which is *Yajña*, woven in each year, or the Turning

Wheel of Time, symbolically expressed as the Unit of Time represented by the Calf weaned from the Mother Cow, which is about twelve months or the year.

Mantra 6—It refers to the doctrine of *Ekam*, something mysterious and the emanation of six *Rajāmsi* or *Lokas* from that central fixed point, in short the Vedic *Dik-vidyā*.

Mantra 7—Doctrine of the Beautiful Sun-Bird and His Cows, the Rays which drink water from the earth and yield milk of heaven.

Mantra 8—It refers to the bifurcation of the two principles of Father and Mother, indispensable for cosmic progenition, which takes place in the region of *Rita* or in the Primeval Ocean. It implies the splitting of the Golden Egg into two halves, the Male and the Female.

Mantra 9—refers to the principle of Motherhood and the Babe, borne in each womb, wherever the youthful daughters of the eternal Mother exist. The Calf walks three steps with the Cow and obtains knowledge of the omniform cosmic Egg (*Viśva-rūpya*), which symbolism will be explained in the commentary later.

Mantra 10—It gives the cosmological picture of the Three Mothers and Three Fathers supported on *Ūrdhva*, all these being symbolical terms. It is a reference to the *Sapta-Lokas*, also called *Sapta-Dhāmas*.

Mantra 11—It refers to the Wheel of Time with twelve spokes, revolving undecayed round the heaven of *Rita*, with its 720 sons, each a pair (*abhorātra*).

Mantra 12—refers to Father Time as five-footed and having twelve faces, becoming visible with seven wheels and six spokes.

Mantra 13—takes the same imagery of the Time-wheel revolving with five spokes and bearing the load of all the worlds, never becoming hot-axled, nor its hub ever disrupting.

Mantra 14—refers to the imagery of the decayless Time-Wheel revolving for ever on its felly, to which are yoked the ten Coursers, the Wheel deriving its power from the principle of *Rajas* or Movement, stated to be the Eye of *Sūrya* or its activity on the conscious world.

Mantra 15—refers to the doctrine of the seven Prāṇic Rishis (*devajā rishayaḥ*), six of whom are in pairs (*sākañja*, ears, eyes, nostrils) and the seventh single (*ekaja*, the tongue.)

Mantra 16—refers to the important doctrine of *Arđhamārisvara* or *Nara-Nārī Vapuḥ*, saying that each male is half-female and each female is half-male, what in modern psychology is known as the *Animus* and *Anima* principle.

Mantra 17—refers to the *Parā* and *Avara* principles between which stands the cosmic Cow, Universal Mother Nature, with her Calf *Sūrya*, tied to her leg. Her conception and delivery take place in the pastures of heaven which are beyond (*parārāṭ*). The One transcendent Cow is contrasted with other cows, each of which gives birth to a world order, which together make up the herd.

Mantra 18—refers to the Father that is the Creator of the Cosmos conceived somewhere between *para* and *avara*. He is identified with the Divine Mind (*Devamānasa*), whose source is unknown to all the poets of the world.

Mantra 19—like the previous two Mantras, refers to the constant inter-communication between the two world orders of *Para* and *Avara*, the former belonging to *Indra* and the latter to *Soma* and both moving by the power of *Rajas* (Motion).

Mantra 20.—this and the following two Mantras state the doctrine of *Suparna*, which has a very wide connotation in the Vedic symbolical language. This imagery of the Universal Soul and the Individual Soul perched on the same Cosmic Tree, the one tasting its berries and the other only a silent spectator, is familiar in the *Upanishads* and the later systems of philosophy.

Mantra 21—The imagery of the synod of priests singing hymns of praise is transferred to an assembly of birds chirping each morning on their roosting trees and praying for their share of *Amṛitam*, the immortal essence called *Prāṇa* or the life-principle. The transcendent Creator of the Universe whose Ray Divine is present in each centre is mentioned as the objective of adoration or songs.

Mantra 22—refers to the honey-eating birds, i.e. individual souls perching and breeding on the Cosmic Tree, where *Madhu* is the symbol of *Amṛitam* or *Prāṇa*, which is the most delectable sweetness.

Mantra 23.—This and the two following Mantras are based on the Vedic doctrine of metres (*Cchando-Vidyā*), i.e. *Gāyatrī*, *Trishtup* and *Jagatī* which represent the rhythm of the cosmos. A distinction is made between *Gāyatrī* and *Gāyatra*, the former referring to the principle of matter and the latter to the *prāṇic* vibration underlying it and coming from an eternal source which is called *Amṛitam*. The same is true for *Trishtup* and *Jagatī*.

Mantra 24—refers to the measuring out of life in the material centre or on earth, symbolised as the small *Arka* plant in accordance with the *Gāyatra* chant or rhythm. It further refers to the doctrine of *Akṣhara* by which the seven metres or the sevenfold rhythm of creation is being produced.

Mantra 25—refers to the *Rathantara Sāman* and by implication to the pair *Sāman* called *Bṛihat* and how the two interact on each other. The span of life is

conceived as a session of Yajña in which the three fuel-sticks of the *Gāyatra Prāṇa* burn in succession like a three-staged rocket, and their form manifests as boyhood, youth and old age.

Mantra 26—This and the three following Mantras deal with the Vedic doctrine of the Cow, who symbolises the principle of Motherhood or Universal Nature or Infinity whose Milk is the sustenance of all creatures.

A skilled milker gets her best milk and the same is boiled in the milk-pot, *Gharma*, which is a ceremony in the ritual known as *Mahāvīra* or *Pravargya*.

Mantra 27—refers to the Cow yearning for the Calf, the Cow being the mother of Vasus, and giving milk for the two Aśvins or the principles of Prāṇa and Apāna.

Mantra 28—repeats the same idea but invoking the principle of measuring out and referring to the sniff-kiss of the cow on the head of her calf.

Mantra 29—refers to the birth of the Cow or Infinite Nature by the sneezing of the Creator, where 'Sneezing' signifies spontaneous sudden ejection of the pent-up Prāṇic force. The process of creation is a '*Spṛṣṭa*', literally an explosion of the Prāṇic nucleus into infinite radiations. The cosmos is factually a 'bursting' of an unknown fixed centre. The Cow is compared to *Vidyut*, a lightningstreak which strips off her covering robe and by her shrill thundering cries creates all men. It refers to the manifestation of forms through *Nāma* and *Rūpa* respectively.

Mantra 30—refers to the two principles of animate life (*jīva*) and inanimate matter (*mr̥ta*) which exist together in a common womb (*amartyo martyenā sayamib*).

Mantra 31—refers to the twofold movement (*Ācha parā cha*) of the Cowherd which is Sūrya or Prāṇa, coming and going, like the swing of a pendulum, permeating all the worlds with such motion.

Mantra 32—refers to the doctrine of the Womb (*Yoni*) which is the symbol of Motherhood, which conceals all manifested forms (*babuprajā*). That which is called Mahat or Virāj is the Great Womb of the Universal Mother.

Mantra 33—This Mantra makes the idea of the Womb more explicit by referring to the two Parents and their union to form a common *Yoni* or source of creation. Father (*Svayambhū*) is mentioned as depositing his seed in his Daughter, i. e. *Parameshthī* or Mahat.

Mantra 34—is in the nature of a Brahmodya, putting four questions, viz. about the utmost extension of Pṛithivī or the Mahat Principle, secondly the Centre of fixity called *Nābhi*, thirdly the seed of the fecundating Stallion, and fourthly the highest station of Speech.

Mantra 35—formulates answers to the queries of Mantra 34. The altar in the Yajña is the symbol of Prithivī, the earth or the principle of Motherhood. Yajña is the centre of the universe, since it is the emergence of order from chaos under the regulating potency of a fixed centre. Soma is the Seed of the Stallion, the humid radicle which is the germ of procreation. Brahmā the Superintending Preist represents the highest station of Vāk, which is *Anirukta*, like Prajāpati, i.e. *Tūshnīm* or Silence, where all Speech has its ultimate source like the Vāk of the three Priests in Brahmā.

Mantras 34 and 35 also form part of the Brahmodya portions of Book 23 of Yajur-Veda (61-62 verses).

Mantra 36—explains the nature of the Cosmic Seed (*Bhuvanasya Retāḥ*) and its seven constituents (*Saptārdha-garbhāḥ*) and then refers to the dynamic principle of Movement which keeps the divine Ordinances in proper operation.

Mantra 37—refers to the Vedic doctrine of individuation (*abam*), which emerges as so many points of consciousness in the midst of the primeval ocean; the latter is called *Rita* and the former is called *Ṛtasya Prathāmajā*, which is *Abam*, the individual ego, or the same as '*Abanikāra*' being produced from Mahat as in subsequent Sāṅkhya system.

Mantra 38—refers to the principle of *Svadhā* or Intrinsic Power behind creation which exists in its own right and regulates the working of the mortal and the immortal worlds on the one hand and of the twofold rhythm of the cosmic pendulum, on the other (*Apāna-Prāṇa*). The principle of *Svadhā* acts as the supreme controller (*Grābhya*) which is the same as the *Akshara* with its *Prakāśana* in the Upanishads. The twofold idea in this Mantra has been already mentioned in Mantras 30 and 31, but the new doctrine of *Svadhā* is specially introduced here, which is also mentioned in the Nāsadiya Sūkta, RV. 10.129.2.

Mantra 39—brings us to the doctrine of *Akshara* which exists in the highest source as the root-cause of all motion and as the centre in which all the divine powers or energies of the cosmos abide, in which also are the *Ṛiks* or material manifestations of Speech, Vāk, as the *Pañcha-Bhūtas*. The truly learned members of the synod know this secret. This is *Akshara-Vidyā*, again referred to in Mantra 42.

Mantra 40—refers to the Cosmic Cow of Divine Nature, *Bhagavati* who distributes her potency to all creatures, making them *Bhagavantāḥ*. The secret of her Bhaga lies in the fodder and the water that she assimilates to convert them into energy. Her name is *Agbhyā*, the inviolable Mother whose milk sustains the Aśvins or the Prāṇic and Apānic vibrations in each organic centre (cf. Mantra 27 above).

Mantra 41—introduces the very important doctrine of *Gaurī* or *Vāk* as *Gaurī* corresponding to the Logos which is in the Highest Empyrean as the Speech of thousand syllables, *Sabatrākṣarā*, i.e. the Word of Infinite Meaning. It is symbolised as She-Bison (*Bos Gaurus*), an animal loving water and therefore typical of the Ocean of the Universal or the *Rita* of Parameshthī. The Buffalo stands for the region of Parameshthī, the Universal and the Cow for that of Sūrya or the individual centre or Yajña.

Mantra 42—refers to the two principles of Akshara and Kshara, i.e. Prāṇa and Matter, the one proceeding from the other.

Mantra 43—refers to the cooking of the Dappled Bull by the Heroes beyond the mid-point of heaven where in the distance smoking fire is visible. The Spotted Bull is Sūrya, the Heroes are the Maruts referring to the world-building forces. The cooking of the Bull is also referred to in *Rig Veda* 10.28.3. Why the Bull is called spotted (*Ukṣhā Prīṣṇī*), we shall explain in the commentary.

Mantra 44—introduces a new doctrine, i.e. of Keśins, literally the 'Woolly Ones' of whom there are three, Agni, Vāyu and Āditya, appearing in the three seasons respectively.

Mantra 45—refers to the four-footed Vāk explained by all commentators in terms of *Parā*, *Paśyanī*, *Madhyamā* and *Vaikṣarī*, which implies that the later doctrine of Sphoṭa was inherent in the thought of the *Rig Veda*.

Mantra 46—is a well known statement about the unity of all Gods, the pantheistic approach characteristic of Vedic thought.

Mantra 47—refers to the Dark Regions of Varuṇa called *Kṛishṇa Niyāna* and *Rita-sadana* from which the Prāṇic birds, *Suparṇāb*, take their flight in space robed in the energy of the Primeval Flood. A rain of *Gbrīta* to fertilise the Earth is symbolical of the cosmic Seed of Agni that is fecundating the Mother-principle.

Mantra 48—is again a description of the Time-Wheel with twelve fellics or months and three navels which implies its three-concentric nature.

Mantra 49—refers to Goddess Sarasvatī, the deity of the Primeval Flood, manifesting herself in the cosmos as the female energy of the Creator whose milk sustains all.

Mantra 50—is taken from *Rig Veda* 10.90.16. The two Yajñas mentioned here are on the level of the transcendent or *Sādhyā devas* and of the *Ājānaja devas*, the immanent ones, i.e. pure Prāṇic powers and the Prāṇas manifesting in matter, i.e. *amṛitam* and *marītya*, respectively.

Mantra 51—the idea is based on the cyclic nature of the Cosmic Wheel—*Brahmāṇḍa Chakra*—which circulates like the waters of the earth ascending to the sky by the power of heat and then coming down by the effect of cold. These two principles are referred to as the Days which stand for *Ahorātra*, the unit of day and night, symbolising the two aspects of the Revolving Wheel. The two principles of Heat and Cold or Fire and Water, are mentioned as Agni and Parjanya, i.e. the Plutonian and Neptunist Rhythms.

Mantra 52—refers to the Divine Bird, son of Waters, present in all plants. It is a symbolical description of Agni.

The above analysis of the hymn shows its comprehensive character in dealing with a number of important Vidyās in the Rīg Veda, each of which would need an extended study to take note of the full evidence available. In the following commentary, we propose to present the translations of Wilson (who follows Sāyaṇa) and Griffith, and also to give our interpretation of the meaning and symbolism contained in each Mantra.

Deities of the Hymn

According to the existing record in the *Sarvāṇukramanikā*, the deity for the Mantras 1-41 is *Vishvedevāḥ* which can only reasonably be taken to mean that no particular deity can be pointed out, but the general recognition of a *devatā* as appropriate to or indicated by each Mantra, e.g. the deity of Mantra 1 can only be Agni as the Hotṛi Priest whose Three Brothers are described in a symbolical language. Similarly the deity for Mantras 2 and 3 can only be the *Ratna*. In Mantra 4 the Bony and the Boneless in relation to each other are the objects of description and appear to be the deity of the Mantra. In Mantra 5 *Sapta-Tantu Yajña* is the deity. In Mantra 6 *Ekam* or *Aja*, the Unborn Creator is the deity. In Mantra 7 there is reference to a Beautiful Bird (*Vāṁasya Veb*) which should be the deity. Mantras 8-10 refer to the two World-Parents who obviously are the deities. Mantras 11-14 refer to the *Kāla Chakra* also described in Mantra 48, which seems to be the deity as *Samvatsara-Chakra* for all of them. For Mantra 15 the deity is the Deva-born Seven Rishis. For Mantra 16 the deity is *Strī-Pumān* or what in later language is known as *Nara-Nārī-Vapus*. For Mantras 17-19 the deity is *Bhāva-Vṛttam* or the Parāvara Doctrine of cosmogony. For Mantras 20-22 the deity is *Suparna*. For Mantras 23-25 the deity is the Metres. For Mantras 26-29 the deity is the Cow. In Mantra 30 the deity is *Jīva*, in 31 it is *Gopā*, the Cowherd. Mantras 32 and 33 have *Mātā* and *Pitā* as their deities, same as in Mantras 8-10.

Mantras 34-35 are in the nature of questions and answers (*Brāhmodya*) which have their deities indicated in each line of the Mantra (*Līngoktā devatāḥ*). Mantra 36 has *Bhuvanasya Retāḥ* as the deity and Mantra 37 the First-Born of the Holy Order, *Ritasya Prasthamejā* as the deity. Mantra 38 from its description shows *Martyāmartya*

sayanitā, the 'common birth of the immortal and the mortal, is the deity, the same as that of Mantra 30. *Akshara* is the deity of Mantra 39 and *Aghnyā* of Mantra 40. Mantra 41 has *Gauri-Vāk* as deity and Mantra 42 *Kṣhara-Akshara* as deity.

The above list of deities, all comprised under the one word Viśvedevāḥ of the Sarvānukramaṇī, has been gleaned from the words of the Mantras themselves or the subjects treated therein. That this approach is right is indicated by the names of deities given for Mantras 42-52 by the author of the Anukramanikā. For example, Mantra 42 is the best example that this was the approved method for fixing the deity according to the ancient interpretation. Here four deities, viz. *Vāk*, *Samudra*, *Āpāḥ* and *Akshara* are given as the names of deities. Only two of them, i.e. *Samudra* and *Akshara* are present in the Mantra; the other two, i.e. *Vāk* and *Āpāḥ* have been gathered from the inherent meanings read by the exegetes in the stanza. The same could be said for verse 43 which has two deities, viz. Smoke of the Cow-dung Fire (*Śakamaya-dhūma*) and Soma, the former being named in the Mantra and the second only recovered on the basis of the meaning. The three Kēśins of Mantra 44 as Agni, Vāyu and Sūrya, are again a matter of interpretation for determining the deity. For Mantras 46-47, although Sūrya is mentioned as the deity, it is highly problematical, for Sūrya may symbolically be accepted as the deity of the Mantra but in Mantra 47 Sūrya will have to be identified with the Golden Bird (*Harayab Suparṇāb*) mentioned in the verse. The deities of Mantras 48-49 are clear, viz. the Revolving Wheel of Time as the Year (*Samvatsara Kālā*) and Sarasvatī respectively. For Mantra 50 the deity is *Sādhyā Devāḥ*, but it also occurs in 10.90.16 where the deity is Puruṣa and both seem to be correct from the different points of view of meaning of Devas and Yajña respectively. For Mantra 51, Sūrya and Agni with Parjanya between them are the deities. Mantra 52 is a typical case in which Sarasvān Ocean as deity is given in the text but the other, viz. Sūrya or the Sun God can only be derived from the interpretation of the Big Divine Bird as being the same as Sūrya. Thus it will be seen that the ancient exegesis was based on quite a liberal approach in which much latitude of thought was permitted provided it was in consonance with the spirit of the Ṛishi's thought. This elasticity of meaning reflected in the deities can only be explained or understood in the light of the symbolical interpretation where the meaning expands in a wider orbit to link itself with the several facets of the idea holding true at different levels.

The question arises as to why there is no record of Devatās for the first set of 41 Mantras, whereas for the second set of 11, the deities are indicated. A cogent answer comes from the Aitareya Āraṇyaka stating that the *Asya Vāmiya Sūkta* consisted of only 41 Mantras (*Asya Vāmasya Palitasya Hoturiti salilasya Dairghatamasa vācchatsvārlīśatam*, AA. 5.3.2). According to this, the Sūkta began with the Mantra

containing the words 'Asya Vāmasya' and ended with the Mantra having the word 'Salila' as in verse 41. It is thus indicated on the basis of the highest authority that originally the Sūkta had only 41 stanzas for which a detailed record of deities was not available at the time of its compilation, and therefore a general non-committal label of *Viśvedevāḥ* was given by the redactor whosoever he was. The latter set of 11 Mantras represents a later stage of redaction as shown by the thought, as given in Mantra 46, some catch-words as Kshara and Akshara, some doctrines mentioned elsewhere as that of the *Kefins* found in RV. 10.13.1, cooking of the Spotted Bull as in RV. 10.28.3. The same fact explains why Mantra 48 is taken into this text, although out of place, as noticed by Griffith. A firm proof the eclectic nature of the compilation is given by the repetition of Mantra 50 from R̥g Veda (10.90.16) where it is the *finale* in the thought of the *Puruṣa Sūkta*. Mantra 49 is almost like a portion of some classical Stotra to Goddess Sarasvatī resembling the famous Śrī-Sūkta which is apocryphal (*Khila*) to the R̥g Veda.

Ātmānanda in his commentary has examined the question of deities in greater detail and to an extent more critically, e.g. about Mantra 51 he says that although Sūrya is given as the deity yet there is no mention of Sūrya in the Mantra and the subject also is different (*na cha Sūryo' tra pratipādyah, tatra tannāmo' pyadarśanāt*). He refers to the commentaries of Skanda, Udgītha Bhāskara, to Śaunaka's observations in the Bṛihad-devatā (4.31-42), to Kātyāyana's Anukramanikā and to a dialogue between Pushkara Yaksha and Rāma in Vishṇu-Dharmottara and says that the previous commentators have ignored these several points of view. He thinks that the approach of Skanda was 'adhyajña', of Nirukta 'adhidāivata' and of Śaunaka 'adhyātma', but he for himself has chosen the 'adhyātma' approach (*adhyātmam vaksyāmaḥ*), and therefore he has ascribed Ātman as its deity (*ātmadaivatam*). Śāyana in his own way interprets the Sūkta in accordance with the Vedānta doctrine. Both are right in their own way, but the problem of interpreting the Asya Vāmīya Sūkta is basically different, viz. that we are face to face here with the numerous symbols, familiar to the Vedic Rishis, at the back of which there is a large amount of evidence in the R̥g Veda and other Samhitās. True to the spirit of the Sūkta one should not ignore these meanings. It is problems of cosmogony which find multifarious statements in the Mantras and looking through the words, one is face to face with them. It is therefore incumbent to approach the Mantras without any preconceived notions and let them speak in a voice that has the support of the R̥g Veda itself and not of any later system of philosophy, howsoever valuable it be. It is the basic approach to be followed in dealing with this Sūkta.

It should also be mentioned that there is hardly any scope for difference of opinion about the dictionary meanings of words. Our first problem is, therefore,

solved when we understand them in the prevailing lexical sense. When that is done the real problem forces itself, viz. the correlation of words with the consistent thought and meaning behind them. Often it is solving an obvious riddle, which in reality is pregnant with deep sense. The commentary offered here has this uncompromising approach, viz. not to import later ideas into the Sūkta but to insist upon understanding it in the light of Vedic cosmogony, or in other words, the interpretation of the Vedic symbolical language and statements in terms of Vedic metaphysics (*Śrīṣṭi-vidyā*). There is hardly anything in the Sūkta which is not found elsewhere as part of the thought spread in the Ṛig Veda.



MANTRA 1

अस्य वामस्य पलितस्य होतुस्तस्य आता मध्यमो अस्त्यग्निः ।
तृतीयो आता घृतपृष्ठो अस्यात्रापश्यं विश्वपतिं सप्तपुत्रम् ॥

—ऋ० वे० १।१६।१॥

Of this young Priest and of that old Priest, there is a Middle Brother of voracious nature.

His Third Brother has butter on his back. Here I behold the Chief with Seven Sons¹.

Three Brothers of Agni

The Three Brothers of Agni are, as Sāyaṇa says, Agni, Vāyu, Āditya. Dur-gāchārya also on Yāska 2.4.26 takes the three brothers to be the triad of the three Devas, Agni, Vāyu, Āditya, a symbolism of very wide occurrence in Vedic literature and of basic significance for Vedic cosmogony.

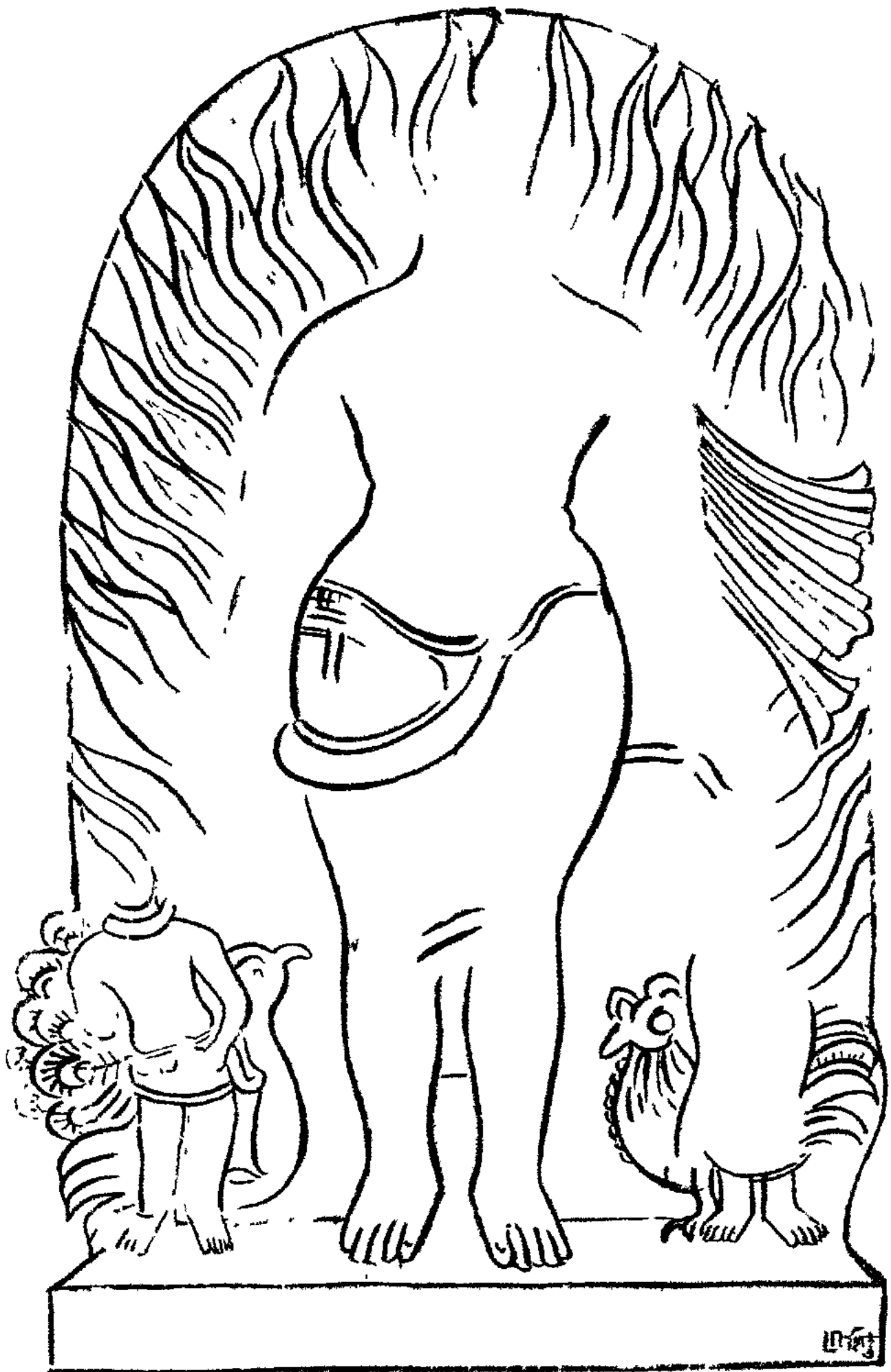
Ātmānanda takes the Three Brothers as Vaiśvānara, Taijasa and Prājña, the controlling persons of the three states of consciousness, viz. *Jāgrat*, *Svapna*, *Sushupti*. Both are right in their own way, but the words of the Mantra require to be explained more factually and certain questions have to be faced.

Why should the First Brother be called *Vāma* and *Palita*, young and grey-haired at the same time? What is the meaning of these two words? Is it necessary to interpret *Palita* as *Pālayitā*, or, is Griffith right in taking it as 'eld grey-coloured'? What is the syntactical connection of *Asya* and *Tasya*, of This and That, a point raised by Sāyaṇa but not answered? Is *Asya* to be taken in the sense of all-pervading or, as by Wilson, 'voracious eater'? What is the real significance of *ghṛita-prishṭha* and, why should the Third Brother be so called? What does *Ghṛita* actually mean here, Water or Butter? Who is this *Viśpati*, and why is he so called? What is the real

1. Griffith—Of this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.

The third is he whose back with oil is sprinkled. Here I behold the chief with seven male children.

Wilson—I have beheld the Lord of Men with seven sons; of which delightful and benevolent (deity), who is the object of our own invocation, there is an all-pervading middle brother, and a third brother, well fed with (oblations of) ghee.



meaning of *Sapta Putra*, Seven Sons? And, who are they? These questions force themselves upon us as if we stirred a nest of hornets and demand an answer which should satisfy both the dictionary meaning and the tradition of the Brāhmaṇas. The answer to these posers is set forth below.

The Fire invoked here is *Agni Vaiśvānara* which abides in each *Puruṣa* both on the cosmic plane and in the individual centre: *sa esha agnir vaiśvānaro yat Puruṣaḥ*, ŚB. 10.6.1.11. *Agni Vaiśvānara* on the human plane is the metabolic fire within the body which eats and digests food and which signifies Life itself (*ayam agnir vaiśvānaro yoyam antaḥ puruṣe yena idam annaṃ pachyate, yadidm adyate*, BU. 5.9.1). As the Gītā explains, *Vaiśvānara* is the twin principles of *Prāṇa* and *Apāna*, pulsating as the Life of all creatures. The R̥g Veda also describes the *Vaiśvānara* in several hymns, e.g. 10.88 : "the *Devas* engendered *Agni Vaiśvānara* whom age never touches, the Ancient Star, that wanders on for ever, lofty and strong, Lord of Living Beings" (RV. 10.88.13). He is indentified with *Sūrya* having the form of *Agni* at night and of *Sūrya* at dawn. It is the same principle of *Agni* at two levels of microcosm and macrocosm. This *Agni* is said to be the Bright Banner of Creation, he is the guard of our bodies, *tanūpā*, whom the heavens and the earth know. The R̥ishi enquires : How many are the Fires and, how many the Suns? (*katyagnayah, kati Sūryāṣaḥ*, 10.88.18). The reply is that the gods made *Agni* appear in three-fold forms according to which he ripens plants of every description and nature. The Gods created him by their world-filling powers (*Devāso agnimajjjanāñchbaktibhi rodasīprām, tamā akṛiṇvan tredhā bhūye kaṃ sa ośadhīb pachatī viśvarūpāḥ*, RV. 10.88.10). This three fold aspect of *Vaiśvānara* Fire is the same as the triad of the three gods, *Agni*, *Vāyu* and *Āditya*. These three brothers correspond to the three *Lokas*, *Prithivī*, *Antarikṣa* and *Dyaup*, which *Vaiśvānara Agni* has encompassed, RV. 10.88.3. The intrinsic power (*Svadhā*) of *Agni Vaiśvānara* is that mysterious force which is the root of the manifested worlds and through which the Gods function so that the worlds may be upheld (*bhuvanāya dharmāṇe*) and sustained (*tasya bharmāṇe*, RV. 10.88.1). The trinitarian nature of *Agni* is indicated in the name *Vaiśvānara* itself as made explicit in the Śatapatha Brāhmaṇa—*sa yaḥ sa vaiśvānaraḥ, ime sa lokāḥ, iyam eva prithivī viśvam agnir naraḥ, antarikṣameva viśvaṃ vāyur naraḥ, dyauṣreva viśvam, ādityo naraḥ*, ŚB. 9.3.1.3):

All other fires are like several aspects of *Vaiśvānara* which is the navel or the centre of all : *vaiśvānara nābhīrasi kṣhiṇām*; and it is like a pillar supporting all, RV. 1. 59.1; and the immortal gods rejoice in him for he is the immortal essence amongst mortal men.

The *Asya Vāmiya* calls *Agni* a *Hotā* and the epithet 'Primeval Hotā' whom all the Gods accepted as such is found in the *Vaiśvānara Sūkta* also : *yo hotāṣit*

pratbamo devajushṭabḥ. RV. 10. 88. 4. Each human body or any ordered system is the type of Yajña of which the chief priest is Agni.

The pair words 'This' and 'That' in the Mantra have not been clearly explained, although the question is raised by Sāyaṇa, who refers both '*Asya*' and '*Tasya*' to *Vāma* which is a forced construing. The fact is that '*Asya*' refers to '*Vāmasya*' and '*Tasya*' to '*Palitasya*'. The conjoint pair of This and That refers to two aspects of Agni, one which is young (*Vāma*) and the other which is old (*Palita*). The young Agni is the Life-principle on earth or in material manifestation, who is being renovated in each new birth : *navo navo bhavati jāyamānaḥ*, RV. 10. 85. 19. He is the young hero or the miraculous Boy called *Chitra Śiśu*, RV. 10. 1. 2; *adbhuta*, RV. 6. 15. 2. The old greyhaired Hotā is the divine Agni on the immortal plane of heaven which as *Sūrya* is fixed and eternal and, therefore, called *Palita*. It is the single Agni both as Fire on earth and Sun in heaven; the one is in the custody of men and the other of the immortal Gods.

Vāma and *Palita* also have reference to what is known as *Vāmana* and *Virāt*, viz. the Dwarf and the Giant forms of the single deity Vishṇu. Ātmānanda actually explains *Vāma* as Dwarf (*kubjarya*). The secret is that manifested life in each centre is distinguished by the feature of Growth. It is a transformation of the Dwarf into a Giant by the process of Time-Space relata, both of which are three-fold as past, present, future or, earth, sky and heaven. The whole world is in a flux or subject to movement and that is the law of Growth applicable to each living centre. This is symbolised as the First Brother of Agni.

In explaining the Trivikrama legend, the Brāhmaṇa writers are conscious of the correspondence of *Vāmana* and *Vishṇu* : "*Vāmano ha Vishṇurāsa*, ŚB. 1. 2. 5. 5; *Sa hi Vaishṇavo yad vāmanaḥ*, ŚB. 5. 2. 5. 4. That which is *Vāmana* is beautiful and young (*yuvā kumāra*, RV. 1. 155. 6) and that which is *palita* or *Virāt* is called *Bṛibat Śarīra*, one having a cosmic body, RV. 1. 155. 6. The young Babe (*Vāma* or *Vāmana*) measures out his form by the three strides which symbolise movement and becomes cosmic in character. The unit of growth or measuring out dimensions is referred to as *Ṛikvan*, the intrinsic power of unfoldment by assimilating more and more rays of light (RV. 1. 155. 6, *vimimāna rikvabbih*).

The First Brother of Agni is the principle of Growth symbolised as *Vāmana-Virāt*. Growth invariably implies a change from youth to elderliness, from a minute form to a vast form. In the scale of life we find the young boy at one end and the old man at the other, there being maintained a constant oscillation of forces between the two. They are virtually two sides of the same medal, being processed by the mysterious Chemistry of Time; moreover, each one of us is both young and

old at the same time, young as the centre in the *Hṛiddeta* or by one's divine nature, and old towards the circumference, or in the waxing orbits of human existence.

Here then we get an insight into the symbolism of the Three Brothers: if one is the principle of Growth, the second is the law of assimilation and elimination expressed by the symbolism of hunger or of the eater of food and food. This is spoken of here as the Middle Brother, who is no other than *Brahmā*, the Pot-bellied God, corresponding to *Vāyu* of the mid air, who as *Prāṇa* consumes food and as air is absorbing water from all sources. That is his voracious form (*asnaḥ anna-annāda rūpa*).

The third typical factor in the organisation of life is the capacity of reproduction or procreation. The Seed deposited in the womb of the Mother germinates, grows, fructifies and gives birth to another Seed like the original. Nature's perfect wisdom has created the plant, or the animal body or the human body as the means to reproduce the seed. The primeval seed (*pratna retas*) is repeating itself in each new generation and the chain continues for ever, each terminal link being joined to a new beginning. This feature of reproduction is symbolised as *Ghṛita* which is but another name of the Seed or *Retas* (*reto vā ājyam*, ŚB. 1. 3. 1. 18; *reto vai ghṛitam*, ŚB. 9. 2. 3. 44). This identity of *retas* and *ghṛita* was well known in Vedic thought (*retasḥ kṛitvājyam devāḥ puruṣamāviṣan*, AV. 11. 8. 29) and is particularly mentioned as the showers of globules of butter which started primeval generation (*sambhṛitam priśadājyam*, RV. 10. 90. 8).

Virtually, the Third Brother is *Sūrya* who is dripping fat in the form of his radiations of heat and light and moistening or fecundating Mother Earth with his energy (*ghṛitena pṛithivī vyudyate*, RV. 1. 164. 47).

We may also look at it from the point of view of later mythology where *Sūrya* is the same as *Rudra* or *Śiva* who is the Lord of the principle of *Kāma* which is born of Mind, *Manasija*. *Kāma* is the deity of procreation, of love, of red hot passion which is essential to perpetuate life.

Here then we come to a point where the Three Brothers of *Agni* become part of the fundamental triadic pattern of the cosmos or of the trinitarian principle of creation. From the cosmogonical point of view, it is one and the same thing to speak of them as Three Fires, (*Agni tretā*) or the Three Devas or the Three Lokas or the three Vedas, or the Three Guṇas, i. e. in one word, the whole gamut of *trayaḥ Vidyā*, the Triple Science which in short is the key to unlock the symbolical terminology enshrining Vedic metaphysical thought.

Sūrya is showering particles of *Agni* as *ghṛita* which fertilise the Mother Earth. This is an ancient language which in modern terms implies that the solar

centre of energy by its actinic and thermal radiations is scattering in space, the mysterious power which endows Mother Earth with the most valued quality of fecundity and procreation on the one hand and life at all levels on the other as in plants, animals and men.

From the Vedic point of view we may tabulate some of the Three Brothers of Agni :

First Brother	Second Brother	Third Brother
1 Agni	Vāyu	Āditya
2 Gārhapatya	Dakṣiṇāgni	Āhavanīya
3 Viṣṇu	Brahmā	Rudra-Śiva
4 Sattva	Rajas	Tamas
5 Pṛithivī	Antarikṣa	Dyauh
6 Vāk (Pañcha-Bhūtas)	Prāṇa	Manas
7 Blood (<i>Asik</i>)	Vitality (<i>Asu</i>)	Spirit (<i>Ātmā</i>)
8 Vṛiddhi	Aśanāyā	Prajanana
9 Growth	Assimilation	Procreation
10 Matter	Life	Mind

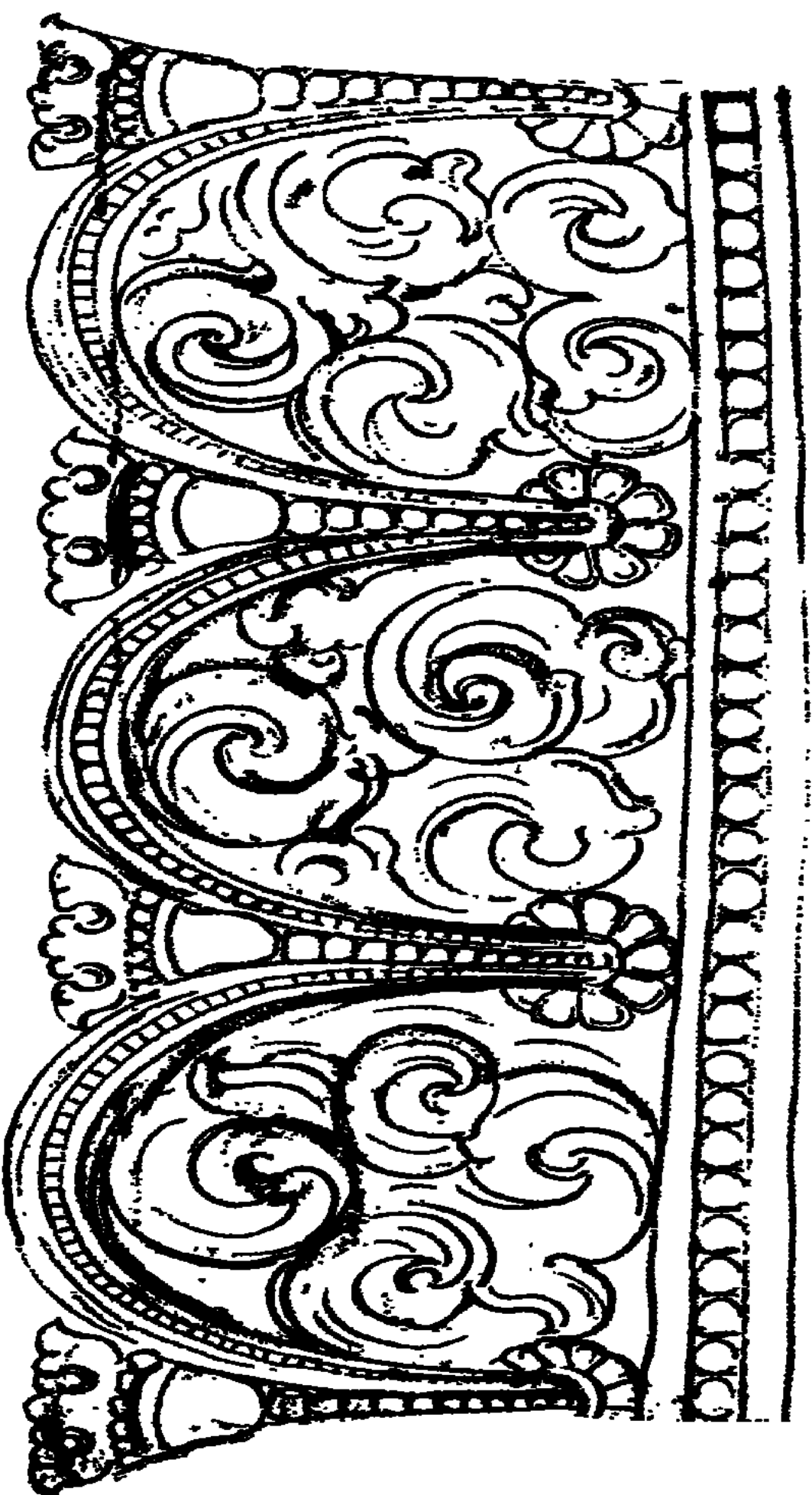
One may pursue the chain *ad infinitum*, for there is nothing in this world which is beyond the scope of the three guṇas, as the Gītā says : 18. 40.

It may also be noted that in spite of their distinct qualities and nature, the Three Brothers of Agni are a single team, which exist together, move together and function together. In whatever form we may discover them by the methods of philosophy or of science, their invariable co-existence is the basic fact of creation. The Three Brothers of Agni constitute the Tripod of Life which in modern terminology, if that be permitted in an old context it would be valid to conceive as the triple structural pattern of the human body with its central nervous system, manifesting as Epiblast, Mesoblast, Hypoblast. These are like three rods in parallel position (*Trivishvabdhaka*) which support the body-frame as follows :

Epiblast, the inner most layer from which are derived the various glands, epidermis, nervous system, both central and peripheral, olfactory (*prāṇa*), auditory (*śrōtra*), and opthalmic (*chakṣu*) organs together with other sensory centres.

Mesoblast, middle layer from which are derived all structures between the epiblast and hypoblast, i.e. the connecting tissues, muscles, skeleton, blood vessels and lymphatic, and the urinary reproductive organs.

Hypoblast the outermost layer from which are derived the alimentary canal, glands of the oesophagus, stomach and intestine, lungs and bladder, bile ducts



Mantra—विष्णवे, ब्रह्मणे, शिवाय

Triads, Tetrads, and Pentads

and gall-bladder and pancreatic ducts, liver, the secreting cells of the pancreas and the notochord.

This is what modern anatomy and physiology tell us about the nature of the structure of the physical body. We do not mean to say for a moment that the Vedic author was acquainted with these distinctive details, but surely there is an implication that the mysterious power behind life was basically invested with the dominant principle of trinitarian formulation (*Trika*) and this being the eternal Law would be expressed and discovered in different ways by the ancients, *pūrvabhir ṛishibhiḥ* and by the moderns, *nūtanairuta*, RV. 1. 1. 2.

The Book of Knowledge that is in Nature has countless leaves of which some have been decoded and others remain to be deciphered by the progressive human mind in widening intimations. The truth is more essential than the outer forms. One might think of the exploding language of symbols as tending to grasp and express the essential unity of the cosmic structure rather than deviating to the multiplicity of external forms which no one can hope to exhaust.

Agni is called *Viśpati*, i.e., Lord of all peoples or tribes. The idea is elaborated in the R̥g Veda by conceiving of Agni in each home (*gribe gribe*), in each forest (*vane vane*), controlling as *Viśpati* or *Viśya* each tribe (*Viśyo viśam viśam*), and as Lord of each *Jana* reigning supreme over each community of peoples (*janyo janam janam*, RV. 10. 91. 2). These are different units all referring to the central idea of a governing power in the midst of an ordered system whether that is the individual, the society or the state, whether it is a single tree or cluster of trees forming the whole forest. The Three Brothers of Agni under the care of one Master and Guardian are present everywhere.

Agni is called *Sapta-Putra* 'Father of Seven Sons'. Working through the agency of Numbers, the Vedic thinkers chartered the wide world of symbolism into triads, tetrads, pentads and heptads. We have referred to some triads already. The diversification of One into Seven is essential for creation. In the R̥g Veda a number of such groups of seven are mentioned; for example Seven Rishis (*Sapta Ṛishayah*), Seven Angirases, Seven Sages (*Sapta Viprah*), Seven Priests (RV. II. 1. 2, X. 91. 10), Seven Āditya Devās (RV. X. 72. 9), Seven Vital Airs (*Sapta Prāṇāḥ*, RV. 1. 164. 15), Seven Mothers (*Sapta Mātaraḥ*, VIII.96. 1), Seven Sisters (*Sapta Svasārāḥ*, RV. 1. 164. 3), Seven Sons (RV. 1. 164. 1), Seven Stations (*Sapta dhāma*), RV. 1. 22. 16), Seven Rivers (RV. X. 92. 4), Seven Cows (*Sapta Dhenavaḥ*, RV. IX. 26. 25), Seven Horses (*Saptāśvāḥ*, RV. 1. 164. 3; *Sapta haritaḥ*, RV. 1. 50. 8), Seven Wheels (*Sapta Chakra*, RV. 1. 164. 3), Seven Sticks (*Sapta Samidhaḥ*, VS. 17. 19), Seven Tongues (*Sapta Jivāḥ*, RV. III. 6. 7) Seven Speeches (*Sapta Vāṇīḥ*, RV. III. 7. 1), Seven Jewels (*Sapta*

Ratnā, RV. V. 1. 5), Seven Quarters (*Sapta Diśaḥ*, RV. IX. 114. 4), Seven Steps (*Sapta Padāni*, RV. X. 8. 4), Seven Mouths (*Saptāśyaḥ*, RV. IV. 50. 4), Seven Rays (*Sapta Rāśmīḥ*, RV. IV. 50. 4), Seven Threads (*Sapta Tantu*, RV. X. 124. 1), Seven Germs (*Saptārdhagarbhāḥ*, RV. 1. 164. 36), Seven Names (*Sapta Nāmā*, RV. 1. 164. 3), Seven-Headed Thought (*Sapta Śirśbhī Dbīḥ*, RV. X. 67. 1), Seven Maruts, Seven Seasons (*Sapta Rituḥ*, RV.), Seven Wombs (*Sapta Yoniḥ*, VS, 17. 79), Seven Demons (*Saptadānu*, RV. X. 120. 6), Seven Birds (*Sapta Suparṇāḥ*, AV. 9. 1. 22), Seven Metres (*Sapta Cṛṇudānisi*, 9. 1. 22), Seven Offerings (*Sapta Homāḥ*, AV. 9. 1. 22), Seven Wild Animals (*Sapta Āraṇyāḥ Paśavaḥ*), Seven Tamed Animals (*Sapta Grāmyāḥ Paśavaḥ*, AV. 3. 10. 6.), etc. These and similar other Heptads form an essential plank in Vedic symbolism to explain the creative process in different centres and at different levels. The basic fact is that the Sages explain of the One as Seven through the power of their speech (*tam dbīrā vācā prapayanti sapta*, RV. X. 114. 7). The ŚB. discusses at length the Heptad symbolism with reference to the building of the Seven Layers of the Fire Altar and states that the seven-fold divisions extend over the whole domain of the cosmic and the individual manifestations : 'It is a hymn of seven verses —the fire-altar consists of seven layers, and these are the seven seasons, seven regions, seven worlds of gods, seven *stomas*, seven *Prīṣṭha sāmāns*, seven metres, seven domestic animals, seven wild ones, seven vital airs in the head and whatever else there is of seven kinds, relating to deities and relating to the self—all that he thereby secures (*Saptarchaṃ bhavati; Saptachitiko'gniḥ saptartavaḥ sapta diśaḥ sapta devalokāḥ saptastomāḥ sapta prīṣṭhāni saptachhandāmsi sapta grāmyāḥ paśavaḥ saptāraṇyāḥ sapta śirśanprāṇā yatkinī cha saptavidhamadbidaivatamadhyātmanī tadenena sarvamāpnoti*, ŚB. 9. 5. 2. 8). It is a clear enunciation of the fact that according to the fundamental law of creation all the Heptads or hosts of Seven (*yatkinīcha sapta sapta*) become focussed on the Fire built as an Altar of Seven Layers. The question may be asked as to which is that Fire and what is the Fire-Altar with Seven Layers? The answer is that *Agni Vaiśvānara*, is the Life-Principle within the body (*ayamagnirvaiśvānaro jo' yam antaḥpuruṣe* ŚB. 14. 8. 10. 1). Each person is the same as *Agni Vaiśvānara* (*sa esho agnirvaiśvānaro yatpuruṣaḥ* ŚB. 10. 6. 1. 11). The Altar of Seven Layers is the Body, i.e. each individual organism where the Life-principle has become manifest. The seven layers symbolised in the ritual of the building of the Fire-Altar (*agnichayana*) are in fact the Mind, Life and Five Gross Material Elements (*Mānas Prāṇa Pañcha bhūtāni*). By the integration of these Seven, the Self is created (*etanmāyo vā ayamātmā vāñmāyo manomayaḥ prāṇamāya*, ŚB. 14. 4. 3. 10), where *Vāk* or *Śabda* is the symbol of the attributes of the *Pañcabhūtāḥ*.)

The various numbers have been employed as the code symbols of metaphysical thought or cosmogonical principles discovered at several levels in the universe.

Therefore, the meanings underlying these numerical intimations are elastic, making for the vitality and expressiveness of the Mantras. Here the Seven Sons are not different from the Three Brothers, and it is just a different way of looking at things. Life, Mind and Matter (*Manas, Prāṇa, Vāk*) are the Three Brothers, and by counting the gross elements as five, they are the Seven Sons. The whole gamut of creation is comprehended by these Seven, variably expressed in the Purāṇic language, as *Mahat, Abaṅkāra* and Five *Tanmātrās*, called *Viśvas* (*Mahadādi viśvāntāḥ, Bhāgavata*, etc.).

Agni's Three Brothers, like the Three Strides of Vishṇu, and Seven Sons, like the Seven *Lokas* are ever present wherever Life-principle is present in any organic centre.



MANTRA 2

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभिं चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥

—ऋ० वे० १।१६।२॥

The Seven yoke the one-wheeled Chariot. A single Horse bearing Seven Names draws it.

The Wheel is with three navels, sound and undecaying, whereon all these worlds have their support.²

The arguments for this Mantra are :

- (1) What is the Car (*Ratha*) ?
- (2) Why is it called as of a single wheel ?
- (3) Who are the Seven who yoke it ?
- (4) Which is the one Horse with seven names, pulling this chariot ?
- (5) Why is its single wheel, perfect and ageless, said to have three Naves (*triṇābhī*) ?

The answer is furnished in the Mantra itself, viz., that this chariot is bearing the load of all the worlds and inferentially, it is the cosmos or creation itself described by the metaphor of a car. According to the principle of the correspondence or underlying unity between the macrocosm and the microcosm, the cosmic chariot is not different from the human body, described as a chariot in the *Rig Veda* itself and other texts. Whatever is in the cosmos is true in the individual centre also (*yo' sāvāsan puruṣaḥ, so'hamasmi*; That and This are mutual images). Thus the answer to the first question is clear, viz. the chariot is the cosmos or the unfoldment

² *Griffith*—Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.

Three-naved the wheel is sound and undecaying, whereon are resting all these worlds of being.

Wilson—They yoke the seven (horses) to the one-wheeled car; one horse, named seven, bears it along: the three-axled wheel is undecaying, never loosened, and in it all these regions of the universe abide.



Mantra 2—कालो अश्वो वहति

The Time Horse Carries

of the creative process by the Time-principle, symbolised as the movement of a Mountain Car bearing the load of the universe (*yatramā viśvā bhuvanādhi tasthuh*; see also Mantras 13 and 14 for the same idea). Whatever is stated of the Cosmic Car is applicable to the human body, and the same statement holds good at these two levels, viz. *adbidaivata* and *adhyātma*. Each individual is spoken of as a descendant of the Archetypal Ancestor (i.e., *Yama*) and named after him as *Yamayāna Kumāra*, who is riding in a chariot (RV. 10. 135. 3, 4, 5) :—‘O Young Hero, you have created with your mind a chariot moving without wheels. - Who created the chariot for the Hero and who is propelling it ?’ For the Self as Charioteer, the Body is the Chariot, a familiar idea in the Upanishads.

The Wheel is the symbol of movement (*gati*). Originally, the cosmic chariot is supported by one wheel which is the absolute Time, but that one is transformed into seven wheels, *sapta chakra*—so that the chariot may be thrown into the vortex of tensional movement by which it revolves for ever. This is an imagery about which there is no difficulty. We are all aware how the single solar ray carries within its womb an octave of seven rays of different lengths and this is a feature essential for manifestation; otherwise there would be no light, no heat and no sound or any other kind of energy propulsion. In Mantra 1, the chariot is said to have one wheel (*eka chakra*) but immediately after, in Mantra 3 it is said to be having seven wheels, (*sapta chakra*). The same imagery is applied to the horse; in Mantra 2 it is a single horse and in Mantra 3 seven horses. It is a commonplace of Sanskrit solar symbolism that the seven rays are the seven horses of *Sūrya* which are also exemplified as the seven metres. The single wheel, therefore, draws attention to the basic unity underlying the multiplicity of the sevenfold patterns essential for pushing the creating process.

The one horse with seven names is *Kāla* or Time as clearly stated in the *Kāla Sūkta* of the Atharva Veda, (*kālā asvo vabati sapta-rasmiḥ*, AV. 19. 53. 1). That horse is said to be thousand-eyed (*sahasrākṣa*), pointing to *Sūrya* with its thousand rays as the Great Time-Horse. As here, so also in the Atharva Veda all the worlds are compared to the thousand wheels of the cosmic chariot, all of them invested with the dynamic power of movement from a single source like cog wheels in a big automaton. This Horse is ever on the move, not stopping for a second and thus it has immortal power. This is the reason why like other mechanical devices framed by mortal men, the cosmic chariot does not stop for the significant reason that the Creator entered with all his potency or immortal power into the framework erected by him as this cosmos verily is. This was the Vedic doctrine of *Anupravela* (RV. 10. 81. 1, *prathamachchhad avarāḍ āviveśa*, i.e., the Archetypal become the Types. The

Purāṇas mention seven different colours of the horses and in presenting a grand description of the solar Car, speak of twelve kinds of heptads following the original conception of the Yajur Veda (VS. 15. 15-19; Matsya, chs. 125-126; for interpretation, see my book : 'Matsya Purāṇa—A Study', pp. 211-213).

The wheel is perfect (*anarva*) and undecaying (*ajara*) and its axle has measureless potency (*bhūiretaḥ*) (AV. 19. 53. 1). If is said to have three naves (*tri nābhī*), the idea being the triple nature of the powers or the manifestations of the wheel, namely, the three modalities of Mind, Life and Matter, all three rooted in a single source, but each having its own *Nābhī* or centre. It is a tri-concentric wheel and Sūrya is its perfect exemplar being known as the symbol of *trayī vidyā*, the triple form of *Yajña* (*trivṛitam*, RV. 10. 124. 1; *ayam yajño bhuvanasya nābhiḥ*, RV. 1. 164. 35.). The *trinābhī* symbolism stands for the various triads as the three *Vedas*, three *Devas*, three *Prāṇas*, three *Puruṣas*, etc. *Nābhī* is the same as *Hṛdaya* or centre and the ancient *Hṛdaya Vidyā* of the Upanishads, also called the *Akshara Vidyā*, was an elaboration of the Vedic *Nābhī Vidyā*. For this doctrine, see my book : 'Vedic Lectures', *Trayī Vidyā*, pp. 21-41 and *Hṛdaya Vidyā*, pp. 93-100).

The question remains as to the identity of the seven persons who sit on this chariot. The answer is that they are the *Seven Sages* (*sapta viprāḥ*), the seven primeval Rishis who were no other than the seven Prāṇic forces (*prāṇā vā ṛishayaḥ*) and finally, the symbolism resolves itself into the standing formula of Life, Mind and the five elements of matter, which are being transported on the cosmic chariot on the one hand and the human body on the other. It is for them that the chariot has been yoked. They are the sons of Agni who are enjoying a joy ride on this easy wheelless Car (*nirūpāsa idṛishayasta idgambhīra vepasah, te angīrasah sūnavaste agneḥ-parijāṇīr*, RV. 10. 62. 5.).

It is gratifying that both Sāyaṇa and Ātmānanda explain this Mantra in the true symbolical way. Sāyaṇa explains it in terms of the *samvatsara chakra* or Sūrya as the Chariot (*Ratham āditya-maṇḍalam*). He thinks that the solar chariot is transported by the single principle of Vāyu divided into seven (*eka eva vāyuh sapta rūpam āritrā rakṣati*) which is quite relevant if we understand Vāyu as Prāṇa. He also takes *sapta nāmā* as sevenfold tensions (*saptadhā nāma-prakārāḥ*) as seen in the form of seven rays (*sapta saṅkhyakā rāmayah*) or the seven seasons (*sapta ṛitavah*) or the seven Rishis who sing the glory of the Sun (*sapta ṛishibhiḥ stūyamānaiḥ*). He translates *trinābhī* as the triple fasteners in the form of the three seasons, viz., summer, rains and winter by which the cycle of the year is maintained. He argues that the Mantra should be interpreted as speaking of the undecaying and ageless revolving wheel of time (*chakravarat punaḥ punaḥ paribramamāṇam samvatsarākebyam chakram*

*ajaram maraṇarāhitam anarvam apratibhatam idṛṣam samivatsarākebyam cakram nānā
kālavayavopetam ayam ādityaḥ pumar āvartayati).*

Ātmānanda takes the Mantra in an *ādhyātmic* sense explaining *ratha* as the body (*śarīram rathamēva cha*) and the seven for whom the chariot is yoked as *Mabat*, *Abamkāra* and the five *tanmātrās*. The one horse is explained as *abamkāra* which gives movement to this chariot (*eka eva abamkāro aśvasthānīyo vahaṭi cheshtayati*) and that *abamkāra* is an attribute of Rudra. *Trinābhi* is explained by him even with greater depth stating that Time is threefold (*tridhā hi kālaḥ*) viz. absolute Time which is transcendent Brahman himself who impels *Prakṛiti*. (*Īśaḥ prakṛiticheshtakaḥ prathamakālaḥ*) The second is Time as the differentiated units like the second, minute etc. (*kṣaṇalavātmā dvitīyaḥ*), and the third is that aspect of Time which becomes concrete as *Sūrya* and which really by its rotating and revolving system is creating for us the Time of our experience (*Sūryātmā tṛtīyaḥ*). Thus we find here a clear statement about the three categories of Time: Absolute which is identical with the transcendent Divine Principle, *Mahākāla* as a deity, Relative but Unmanifest Time, and the third as manifest Time symbolised as *Sūryātmā*, the Time of our experience. He translates *trinābhi* as 'shining in a threefold manner' (*tridhā nabhati*, from the root *nabha dīptau*). He quotes from a Kalpa text the following : *Mahādādayo vahanṭyetaś cchbarīram kāla-chakrītam paramadhyāntabhedena tam kālīm trividham viduḥ*) i.e., *Mabat*, *Abamkāra* and the five *tanmātrās* are driving this body borne on the wheel of Time (*kālachakrīta śarīra*) and the Time which carries it is threefold, i.e., the highest, middle, lowermost as explained above.



MANTRA 3

इ॒मं रथ॒म॒धि॒ ये स॒प्त त॒स्युः स॒प्तच॑क्रं स॒प्त व॑हन्त्य॒श्वाः ।
स॒प्त स्व॒सारी॒ अभि॒ सं न॑वन्ते॒ यत्र॒ गवां॒ निहि॑ता स॒प्त नाम॑ ॥

—ऋ० वे० १।१६।३॥

The Seven are mounted on the Seven-wheeled Car drawn by Seven Horses.

Seven Sisters in a team utter songs of praise, where the Seven Steps of the Cows are imprinted.¹

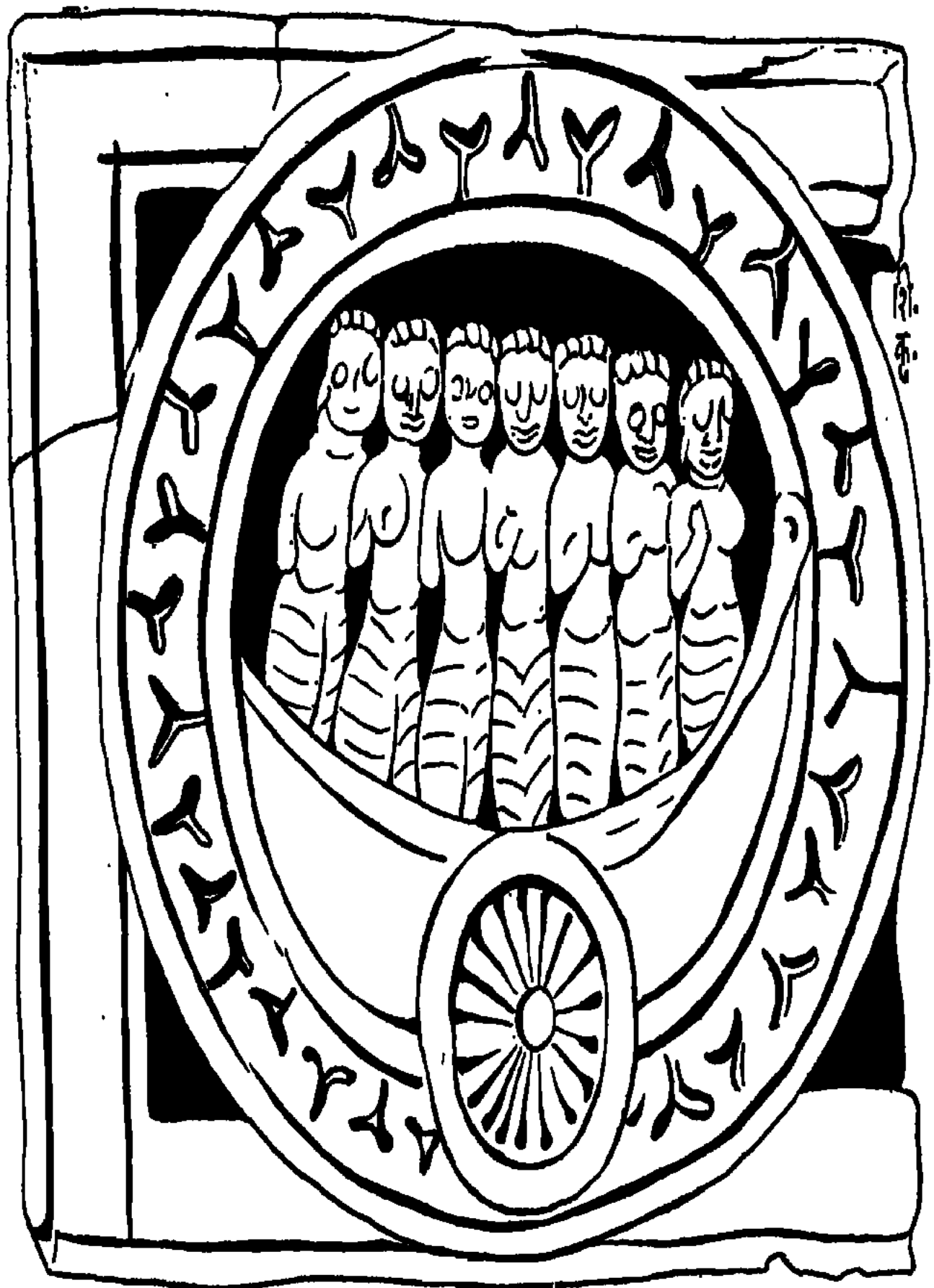
The same imagery of the chariot holds good in this Mantra and the explanations given earlier are valid for understanding the symbolism of this stanza. The seven who mount this chariot are the same as the seven for whom the chariot has been yoked. That which was called *eka chakra* is said to be *sapta chakra* and instead of one horse we here have seven horses, both pointing to the transformation of the one into seven. As Ātmānanda has pointed out, the one *Avyakta* or unmanifested Prakṛiti evolves as *Mahat* (Universal), *Ahaṁkāra* (Individuated Ego) and the five *tanmātrās* or the five attributes which become modified as the five gross elements of Matter. Ātmānanda is careful to point out that Mantra 2 is intended to describe the *Sūkṣma Deha* or the subtle body that is the unmanifest principle on the plane of Prāṇa (*sūkṣma-deham āśrityoktam*), and that Mantra 3 is with reference to the gross physical body (*Sthūladeham āśritya*) in which the principle of the several Heptads is emphasised. The suggestion that the seven horses comprise the qualities of *rajas* and *tamas* with the five organs of action which they are propelling (*rajaḥ saptaśrībḥ rajastamaḥ sabhitāni pañcha karmendriyāṇi*).

For the human body the epithet *sapta chakra* is relevant in view of the Atharva passage in which the human body is spoken of as the inviolable city of Brahma

¹ Griffiths:—The Seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.

Seven sisters utter songs of praise together, in whom the names of seven cows are treasured.

Wills:—The seven who preside over this seven wheeled chariot (are) the seven horses who draw it ; seven sisters ride in it together, and in it are deposited the seven forms of utterance.



Mantra-3 सप्त स्वराद्ये भूमि सं नवन्ते

Seven Singing Sisters

with eight *chakras* and nine portals, the number seven or eight being variable, according to the reckoning of the *chakras* variously (cf. Ātmānanda, *sapta chakramidam devam*).

The imagery of the Seven Sisters singing songs of praise for the perfect chariot, its movement and the Seven who have yoked it is often repeated in the Ṛig Veda. For example, Agni is said to be the lover of the Seven Sisters who are like the red cows (*sapta svarīvarushīrvāśānāḥ*, RV. 10. 5. 5). The Seven Sisters moving forward are said to remove the effects of poison like the pea-fowl neutralising the deadly poisons of a serpent (RV. 1. 191. 14) where the symbolism of the Seven Sisters points to that of the Seven Streams or the channels of Prāṇic forces functioning within the body or the seven rays of the Sun which are antidotes to poison. In one Mantra the Seven Sisters are identified with the Seven Mares drawing the chariot of the Sun which are surely the seven rays (*sapta svarāḥ savitāya Sūryam vabanti harito rathe*, RV. 7. 66. 15).

Another significant reference in the Ṛig Veda itself is to identify the Seven Sisters with the Seven Mothers who stand around the Babe, the noble new-born infant skilled in holy song who is the same as the divine Gandharva in the midst of floods and reigns as king of all the worlds (*sapta svarō abhimātaraḥ situm navam*, RV. 9. 86. 36).

If we look into mythology and folklore we find there the conception of the Seven Sisters also known as the Seven Mothers (*Sapta Mātaraḥ*) or the Seven Goddesses. We find in the Ṛig Veda a team of Seven Nymphs in the Urvaśi Sūkta, where Urvaśi is the leader of the six others, named *Suyūrjī*, *Śreṇī*, *Sumna-āpi*, *Hrade chakshu*, *Grantbhī* and *Saranyū* (RV. 10. 95. 6). Ṛig Veda 1. 23. 16 refers to the motif of the Mothers and Sisters (*ambayāḥ; jāmayāḥ*) which is still the belief in folklore about them, sometimes spoken of as the Seven Apsarases (*sāta atbharā māi*) or Seven Sisters (*sāta bahinī*) of whom the eldest has in her possession the Drink of Immortality, Amṛita. This motif of the Seven Fairies is widespread in the folklore of many other nations. The Seven Mothers in the Purāṇas get new names as Brahmāṇī, Māheśvarī, Vaishṇavī, Indrāṇī, Vārāhī, Nārasimhī, and Chāmūṇḍā (later form of Vedic Nirṛitī). Pandit Madhusūdana Ojha explains that the Prāṇic forces in the creative process conceived of as the *Sapta Rishis* are of four classes, (1) related to the Fire-Altar as in the *sapta chiti* or *suparna chiti* (*chatvāra ātmā dvan pakshau, puchchham ekam*); (2) in relation to the seven *sākañja* Rishis (RV. 1. 164. 15, *sākañjānām saptaatham āburekajam shadid yamā rishayo devajā itī*); (3) of the *sapta Rishis* as related to the seven rays of the Sun and called *Govidha* like *Agnividha* and *Sākañjavidha* gone before. These have different colours as *kāla* (violet), *nīla* (indigo), *dhūmala* (blue), *harita* (green), *pīta* (yellow), *hiranya* (orange or golden), *lopa* (red). The fourth class of *sapta Rishis* is of the pattern of

Seven Sisters (*sasṛividhāḥ*) which is related to the Seven Metres (*chhandasāmiva anyāḥ kramāḥ sasṛividhāḥ*, Ojha : 'Devatā Nivṛit' p. 15). Thus, the motif of the Seven Sisters forms part of an ancient tradition known to R̥ig Veda, Purāṇas and also current in folklore and cult. It was certainly formulated against the background of a well understood thought and belief basic to the creative process at several levels.

Sāyaṇa takes *saminavante* as 'move', but it is better to take it in its literal sense of 'praising' or chanting songs of praise. In this Mantra we have a threefold scheme relating to Mind, (the Seven Owners of the chariot mounting it), Life or Prāṇa (*Sapta Ātmāḥ*), and thirdly, *Vāk* (seven metres, *akṣhareṇa mimate sapta vāṇīḥ*, RV. 1. 164. 24). In R̥igveda (8. 59. 3, 3. 1. 6, the seven forms of speech are said to be youthful maidens born from a single common womb or Mother and being the Great Daughters of heaven who are neither draped nor nude. The songs of the Seven Sisters signify the Seven Metres or rhythm of Life in Matter. The last quarter of the Mantra refers to the Heptad (*saptaka*) relating to the seven cows (*govidhā*) which, as explained above, refer to the seven rays of the Sun (RV. 7. 66. 15). The seven solar rays are the seven names of the cows. We usually find in the R̥ig Veda the motif of the Seven-Seven-Seven known as Thrice-Seven (*Tri-sapta*), or the triadic-heptads underlying each form of life becoming visible in matter (*ye trishaptāḥ pariṇanti viśvā rūpāṇi bibhrataḥ*, AV. 1. 1. 1).

Here only seven names of the Cows are mentioned, but in 7. 87. 4, the names are thrice seven (*triṣapta nāmānyghn bibharti*).

Symbolically the subject for the song of the Seven Sisters is the seven names of the Cows or the seven rhythmic notes of the chants. According to the basic doctrine of *Vāk*, she is often spoken of as the Cow (*devīm vācham ajanayanta devās tām viśva rūpāḥ paśavo vadanti, sā no mandresham ūrjāṁ duhānā dhenurvāgasman upa sushṭutaitu*, RV. 8. 100. 11). Just as the one speech becomes sevenfold (*sapta vāṇīḥ*) similarly does the one Cow who is Aditi herself (*Pīpāya dhenuraditir ṛitāya*, RV. 1.153. 3). Aditi is the World Mother or Infinite Universal Nature, who is symbolically mentioned as the Great Mother of the Seven Āditya Gods (*saptabhiḥ putrairaditir upa prait pūrvam yugam*, 10. 72.9).



MANTRA 4

को ददर्श प्रथमं जायमानमसन्वन्तं यदनस्या विमर्ति ।
भूम्या असुरसृगात्मा के सित् को विद्वांसमुप गात् प्रष्टुमेतत् ॥

-ऋ० वे० १।१६।४॥

Who has seen the Primeval Creation, seen how the Boneless supports the Bony.

Where is the Life (*Asu*), the Blood (*Asrik*), and the Spirit (*Ātmā*) of Mother Earth ?
Who is the pupil approaching a teacher to explain ?⁴

The stanza is cast in a *Brahmodya* mould, pedagogically asking as to the student who is interested in such ontological pursuits and the teacher who will explain them. This style of interrogation is quite familiar in the R̥ig Veda where the word *Kaḥ* is both a question and an answer signifying 'Who' and also *Ka-Prajāpati* as the symbol of the Unmanifest (*amūrta*, *anirukta*) which is the same as *Hiranyagarbha* existing in the beginning as *Kasmai Devāya*, RV. 10. 121. 1. The question is 'Who has seen the cosmic origins ?' and the reply is '*kaḥ Prajāpati* has seen and knows how the Bony was produced from the Boneless'. The former refers to the world of Matter or substance and the latter to that of Mind or idea or *Bhūtasṛishṭi* and *Prāṇa-sṛishṭi*. *Bhūtasṛishṭi* is also mentioned in the Purāṇas as the *Maithami sṛishṭi* and the other as *Prāchetasī-sṛishṭi* or *Mānasī-sṛishṭi*. Sāyana explains the 'Bony' as the material and visible world and the 'Boneless' as its Cause, viz., *Avyakta Prakṛiti*. Ātmānanda almost agrees in taking the Boneless as the First Cause, *Prathamam Kāraṇam* and the Bony as the material world.

The second line referring to the Blood (*asrik*), Life (*asu*) and the spirit (*ātmā*), of the Earth is a vital statement for Vedic philosophy. Here *Ātmā* stands for Mind, *Asu* for Life and *Asrik* or Blood for life in Matter. These are the three fundamental categories of *Manas*, *Prāṇa* and *Bhūta* (Life, Mind and Matter) which we

⁴ *Griffith*—Who hath beheld him as he sprang to being, seen how the boneless one supports the bony ?

Where is the blood of earth, the life, the spirit ? Who may approach the man who knows, to ask it ?

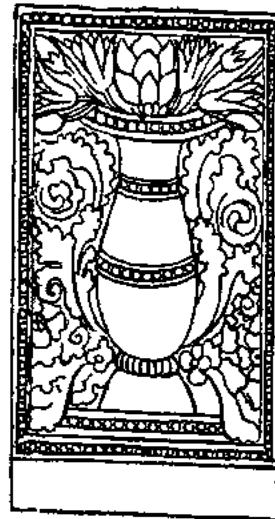
Wilson—Who has seen the primeval (being) at the time of his being born : what is that endowed with substance which the unsubstantial sustains : from earth are the breath and blood, but where is the soul : who may repair to the sage to ask this ?

have explained in the earlier Mantras, and for which we have here a precise and clear statement. The question is about the source of these triple entities which are created by the earth (*Bhūmi*), which is the symbol of Motherhood, both for the individual and for the Universal. She is the same as *Mahad Yoni* or *Prakṛiti* of the later *Sāṃkhya* system. *Mahat* itself corresponds to *Buddhi*, *Asu* to *ahamkāra* and *Asṛik* to the material substance of the *Bhūtas*.

The principle of *Asu* should be clearly understood. It is also mentioned in RV. 10 121. 7 :

*Āpo ha yadbṛibatīrviśvamāyan garbhām dadhānā janayantīragnim
Tato devānāṃ samavartatāsarekaḥ Kasmai devāya havishā vidhema.*

The expansive Waters or the primeval Flood as the Mother-Principle conceived and bore Agni in their womb which was the life-principle (*Asu*) of all the gods. The meaning is that Agni was the germinal seed of the cosmos in which all the celestial and earthly powers, energies or *Devas*, were inherent and that Agni as *Prāṇa* is the same as *Asu*. The Śatapatha clearly explains *Asu* as *Prāṇa* : (*Prāṇo vā Asuḥ*, ŚB. 6. 6. 26; *Tasya etasya hi vācchaḥ prāṇo vā asuḥ, esha u hīdham sarvamasūteti*, JUB. 1. 40. 7). It is because of this *Asu* that Agni is called the great *Asura* of heaven : (*Asuro maho divaḥ*, RV. 2. 1. 6). When the universal Mother symbolised as *Bhūmi* conceives, she generates the three principles of *Ātmā* (= *Manas*), *Asu* (= *Prāṇa*), and (*Asṛik* (= *Bhūta*), i.e., the three primeval entities of Mind, Life and Matter. Who knows this mystery and who seeks an answer to this Great Question ? (*Ko Vidoṃsam upa gāt prasbṛumetat*).



MANTRA 5

पाकंः पृच्छामि मनसाविज्ञानं देवानामेना निहिता पदानि ।
वत्से ब्रूयेऽधि सप्त तन्तून् वि तन्निरे क्वय ओतवा उ ॥

—ऋ० वे० १।१६।५॥

Immature in understanding, undiscerning in spirit, I ask where the stations of the Gods exist.

When the Calf had become the yearling, the Sages spread the Seven Threads to form a web.⁵

The pupil whose immature understanding has no knowledge of these ultimate truths shows his humility in stating that he wants to know the hidden source where the gods have come from. We have direct knowledge that there are numerous divine powers (*devas*) working both on the level of the cosmos and the human body. Their abodes are said to be so many *Lokas* of which they are the city-fathers (*lokino lokapālāścha*). Their original home from which they have stepped forth into this realm is the secret. Even presuming that the source is one, what is the cause that starts the differentiating process by which the one Deva becomes the many Devas. This is the question for all men of science and philosophy, each of whom is the model of the immature pupil (*pāka*) so long as he does not know the answer to the Great Question (*Samprasnā*). The confession of *Dirghatamas* in calling himself a *pāka* reflects the mind of all truth-seekers. The foot-prints of the Devas have their visible impress in the dust of the cosmos which means in simple language that the great law of cause and effect must demonstrate to us the ascending sources or the final point from which creation proceeds. Why is it that the known at some stage slides into the lap of the unknown? The mystery therefore refuses to be solved? That is where the human mind finds itself puzzled and perplexed. If the law of cause and effect is inviolable, why is it that the veil over

⁵ *Griffith*—Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places; For up above the yearling Calf the sages, to form a web, their own seven threads have woven.

Wilson—Immature (in understanding), undiscerning in mind, I inquire of those things which are hidden (even) from the gods : (what are) the seven threads which the sages have spread to envelop the sun, in whom all abide?

the mystery is not lifted. The question is everywhere, but its answer is nowhere. The smarting in the heart of *Dīrghatamas* belongs to us all.

The second line of the Mantra makes the statement that the seven primeval sages referred to as Poets (*Kavayah*) spread this warp and woof of the universe comprised of Seven Threads (*sapta tantu*) and the time taken by them in doing so was the period in which the Calf is weaned from its Mother. This period is a *Samvatsara* and instead of saying directly that the unit of time taken for weaving the cloth of seven threads i.e. the cosmos, the Rishi states it in an indirect manner.

The doctrine of Seven Threads (*Sapta Tantu*) is that of *Yajña*, as clearly stated in the R̥ig Veda itself (*imam no agna upa yajñamehi pañcha yāmam trivṛitam sapta tantum—* come to our *Yajña*, O Agni, which is three-fold, has five courses and consists of seven threads, RV. 10. 124. 1). *Sapta Tantu* as a synonym of *Yajña* is well known in classical Sanskrit and the followers of the *Yajña* doctrine were known as *Sāpta-Tāntava* (Harsha-Charita, ch. 8 p. 236 Nirṇaya Sagar). The whole cosmic process is a *Yajña* of Seven Threads, viz. Mind, Life and Pañcha Bhūtas, and all other Heptads also being implied. It is also conceived of as the cloth woven by the Seven Mothers, each Mother supplying and controlling a thread for their common son (*vastrā patrāya mātaro vayananti*, RV. 5. 47. 6). The Calf is *Sūrya*, as explained by Sāyaṇa, saying that the year-old Calf is *Bashkaya*. The year is a unit of time taken by the rotation of the Cosmic Wheel and that is the period for the turning over of one piece-length of the cloth, so to say. The year is only a relative unit, and, there are numberless units of time each operative in the case of different creatures who complete their life cycle in that temporal period. Each life is a *Yajña* controlled by the dynamic principle of Time and the same is true of the Cosmos or creation.

Why is *Sūrya* spoken of as the Calf ? *Sūrya* is the son of *Virāj*, the Universal Mother Cow and when the Cow comes to the presence of mortal men, she always brings her Calf with her (RV. 1. 164. 17). Indeed there is no conception of the Cow without *Sūrya* which is her manifest Calf. The whole cosmic process within the bounds of infinite Nature is being made visible through *Sūrya*. *Sūrya* also is not merely the Star in the centre of our solar system, but there is a *Sūrya* for each universe, and for millions of universes, there are so many Suns, the highest of them being Brahman Himself (*Brahma Sūrya-samam jyotiḥ*, VS. 23. 48). Because of *Sūrya* wearing a garment of his system, he is called *Vivasvān*, the Robed One. The principle of the Robe (*Vastra*) is the same as that of finitisation, a kind of limiting envelope (*āvaraka*), the same as the *Maṇḍala*.

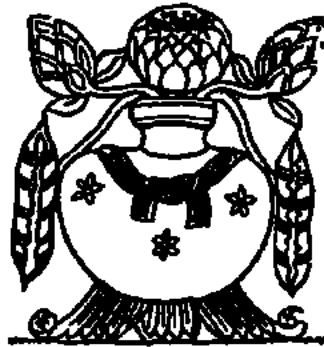
Ātmānanda explains the steps (*padāni*) as those of the three gods, Brahmā, Viṣṇu and Rudra, which also is right, as we have explained above, that Viṣṇu

corresponds to *Sattva* or *Manas*, *Brahmā* to *Rajas* or *Prāṇa*, *Rudra* to *Tamas* or *Pañcha Bhūtas*, and thus the three Devas are taking Seven Steps.

Each child is suckled by the Mother for the unit of time called *samvatsara*. So was *Sūrya* fed by the universal Cow for one *samvatsara*. The idea is that the time taken for the techtonic maturity of the Sun to emerge as a perfect golden orb from the nebulous masses of the primeval ocean was its own duration of a *samvatsara*, however long in terms of human years the period might be.

The cloth of the seven threads is being woven from year to year in the same piece-length coming always afresh each year. This has reference to the yearly rejuvenation of the Sun in mythical tales. Each year a new Calf appears in place of the old that has been weaned away, since the Mother Cow calves every year. In the Vedic language such a Cow is called *Naityikē* (= *Nitya-vatsā*, Hindi नैतिकी) who has a Calf suckling her milk without break. Such is the Cosmic Cow like the earthly cow called *samān-samīnā* (*samān samān vijāyate*, Pāṇini, 5. 2. 12).

In the case of the *samvatsara* or year or the Weaned Calf as time-unit we are reminded of the Purāṇic story of *Satyavān* and *Sāvitrī* in which *Satyavān* was destined to live only for a year after marriage with *Sāvitrī*. *Sāvitrī* is solar power and *Satyavān* is *Sūrya* himself resurrected from year to year.



MANTRA 6

अचिकित्वाच्चिकितुषश्चिदत्र क्वीनृच्छामि विब्रने न विद्वान् ।

वि यस्तत्तम्भ षक्तिमा रजांस्रजस्य रूपे किमपि सिदेकम् ॥

-ऋ० वे० १।१६४।६॥

I ask, unknowing, those who know, the Sages, as one all-ignorant for the sake of knowledge :

Who is that Mysterious One, in the form of the Unborn, who has established these Six Regions.*

In line one of the Mantra, two stages of want of knowledge are mentioned, *Acikitrān* and *Na vidvān*; the former refers to ignorance on the plane of Mind or metaphysical thought or about the First Cause, the Unmanifest Source, and the latter about the mystery of the cosmic working on the material plane. The first is called *Jñāna* and the second *Vijñāna*. The Rishi pleads ignorance on both these planes so far as the cosmic meaning is concerned and he appeals for light to those who understand this two-fold mystery. The implication is that both in the gross matter and in the subtle cause, both in the manifest and the unmanifest, the secrets of Nature's working are not known.

The second line refers to the twofold entities of the one transcendent Being (*kimapisvidekam*) and the six worlds of manifestation (*ṣaḍ rajāṁsi*). The former is the support of the latter as the centre is of its circumference or *Maṇḍala*. The one Being is spoken of as something unknown (*kimapisvid*), unpredicable which is the same as the One without a second (*advitīyam ekam*), or defined as 'Neti', 'Neti', 'Not This', 'Not This.' The transcendent Being is conceived of as a Pillar on which the worlds are supported (*astambha, askabhnāt*). He is the self-existent Creator called *Svayambhū*, beyond which no other category is logically admissible. He is also called *Satya* or

* *Griffith*—I ask, unknowing, those who know, the sages, as one all-ignorant for sake of knowledge, What was that One who in the Unborn's image hath established and fixed firm these worlds six regions.

Wisdom—Ignorant, I inquire of the sages who know (the truth) ; not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that One alone, who has upheld these six spheres in the form of the unborn ?

the *Sat* principle. The six regions (*ṣaḍ rajāṁsi*) are the six worlds (*lokāḥ rajāṁsi*, Nirukta, *uchyante, ime vai lokā rajāṁsi*, ŚB. 6.3.1.18). They are as follows :

- (i) *Bhūḥ*
- (ii) *Bhuvāḥ*
- (iii) *Svāḥ*
- (iv) *Mahāḥ*
- (v) *Janāḥ*
- (vi) *Tapāḥ*
- (vii) *Satyam*

The first six are supported by the seventh which is *Satyam* and which is both within the category of these seven and also beyond them as one without a second.

These six *Lokas* have been created by the power of movement (*rajas*) and therefore known as *Rajāṁsi*. They represent the scheme of Vedic cosmology in which the seven *Lokas* are arranged in an ascending scale and divided in a twofold manner, viz. as Three Fathers and Three Mothers (*tisro mātṛīstṛīn pitṛīn bibhradekaḥ*, RV. 1.164.10) and as three earths (*tisraḥ pṛithivī*, RV. 1.34.8) and three heavens (*tisro dyāvāḥ*, RV. 1.35.6; see also RV. 7.87.5, *tisro dyāvo . . . tisro bhūmīḥ uparāḥ ṣaḍvidbānāḥ*; also Atharva, 4.20.2, *tisro divas tisraḥ pṛithivī ṣaḍ chemāḥ pradīśaḥ pṛithak*). The Atharva speaks of *dyāvā-pṛithivī* together as six (*ṣaḍābhrdyāvā-pṛithivī*, A V. 8.9.16) and it also compares them with the six regions of space which are separate from each other and stand out as symbols of the former (A V. 4.20.2).

The seven *Lokas* thus may be arranged in the following cosmological scheme:

I	II	III
1 <i>Pṛithivī</i> =Earth= <i>Bhūḥ</i> <i>Loka</i> —First Mother.	1 <i>Pṛithivī</i> =Earth= <i>Svar</i> <i>Loka</i> —Second Mother.	1 <i>Pṛithivī</i> =Earth = <i>Jana</i> <i>Loka</i> —Third Mother.
2 <i>Antarikṣham</i> =Mid-Point Intermediate region— <i>Bhuvāḥ Loka</i>	2 <i>Antarikṣham</i> =Mid-point=2 <i>Mahar Loka</i> .	2 <i>Antarikṣham</i> =Mid-point = <i>Tapāḥ Loka</i> .
3 <i>Dyaubḥ</i> =Heaven= <i>Svar</i> <i>Loka</i> —First Father.	3 <i>Dyaubḥ</i> =Heaven= <i>Jana</i> <i>Loka</i> —Second Father.	3 <i>Dyaubḥ</i> Heaven <i>Satya</i> <i>Loka</i> —Third Father.

The Father-principle of the first triad becomes the Mother in the second; the same is true of the third, with the result that there is an interlinking of the three creative modalities, represented as Father-Mother or *Dyāvā-Pṛithivī*. It is a pattern also described as the seven regions of *Pṛithivī* (*pṛithivyāḥ saptaḍbāmabbhiḥ*, RV. 1.22.16). Here the six *Lokas* are distinguished from the seventh which like the middle point in a circle of six radii, is their support, or in other words, the *axis*

mundi. As on a firm linch-pin rests the chariot similarly the three heavens find their support on the self-existent Creator (RV. 1.35.6). The six worlds are called *Rajāmsi* and the seventh as *Para-tajas*, that which is beyond the sphere of cosmic dust, unborn and immortal (*Aja*). It may be noted that the *Aja* principle in the R̥ig Veda is of great significance which stands as the symbol of the immortal (*Amrita*), unmanifest (*Amūrta*), unknown (*Anirukta*) Prajāpati who in later philosophy was known as *Arya Parusha*. The six *Rajāmsi* (also RV. 2.13.10) are mentioned as the Six Vast Ones (*Ṣhaḍ Urvib*, AV. 6.47.3, 10.7.35).

The Vedic conception of the seven worlds may be looked upon in several ways, viz. as a *Meru*, as a *Maṇḍala* or as a *Suparṇa*. If we look at them as three superimposed patterns of the Father-Mother principles essentially required for pro-genition on the three levels of Mind, Life and Matter, we may conceive of the *Lokas* as *Meru* with three terraces (*trimedhī*) which is the same as *tri-vedi* for the Three Fires. The seventh is the apex, also known as *Bindu* in the later *Śrī-Chakra* terminology, or as *Nāka-Prishṭha* or *Divas-Prishṭha* in Vedic words. Each one of the terraces or vertical extensions is bound by a lower and an upper line, and since they are an interconnected mass, each upper line forms the base for the next storey. This is the *Meru* or pyramidal conception of the seven *Lokas* mentioned as the Unmanifest One and the Manifest Six *Rajāmsi*.

If we look at the *Lokas* horizontally as a *Chakra* or *Maṇḍala*, we have three concentric bands of the same connotation as *Prithivī*, *Antarikṣha*, *Dyaub*, with the centre as the dynamic point for the peripheral extensions. These three concentric bands, each enclosed by a pair of lines is the form of the ideal *Maṇḍala* present in every *Chakra*, since the body and the cosmos are both conceived of as *Chakra*. The *Maṇḍala* conception of the seven *Lokas*, coming into existence by the three steps of Viṣṇu, also applies to them. The Unmanifest centre or point which is only a mathematical conception without length, breadth and thickness is *Satya Loka* or Divine Viṣṇu Himself. His First Step is the manifest Point which becomes the working hypothesis of the circle, and howsoever small it may be, it must have its three dimensions, which release the dimensional extension of the diameter and the circumference. The Third Step of Viṣṇu is the delimiting periphery, horizon or circumference which separates one *Maṇḍala* from an other. There are a thousand such circles along the points of the diameter both ways. Each one of them is called *Rikvan* and the developing circumference or the extending diameter is known as 'striding' by the power of speech (*archamīścharati*, also *vimimāna rikrabbhī*, RV. 1.155.6). According to the esoteric meaning or symbolism of the *Trayī Vidyā* the Centre called also *Nābbi* or *Hṛdaya* is *Yajus*, the expanding diameter obtained by adding point after point on either side is *Rik*, and

the circumference is *Sāman* or a *Tejo-Manḍala* comparable to the rays scattering from a centre and forming a circle of light. This composite form of *Ṛik-Yajuh-Sāma* is the theme of several statements in the Brāhmaṇas, and represents the basic conception of *Trayī Vidyā*. According to the Gopatha, the dynamic movement released by the centre is *Yājushī Gati*, that is the principle of motion symbolised as the power of the Yajur Veda. The extension of the diameter as a result of that movement is the power of the Ṛig Veda which produces the *Mūrti* or Form. The encircling *Tejas* is the power of Sāma Veda, thus all three being integrated and forming one pattern (*Ṛicbā mūrtir, yājushī gatir, sāmamayam tejah*, GB. 1.2.9; also *ṛigbhyo jātām sarvaśo mūrtimābub sarvā gatiṛyājushī haiva tatvat, sarvam tejo samarūpyam ha tatvat sarvaṁ vedaṁ brahmaṇā haiva sṛishṭam*, TB. 3.12.9.1).

The third pattern of the Seven *Lokas* is that of a *Suparna* symbolised as building of the Fire Altar in the *Suparna Chiti*, i.e. form of a bird, representing Agni Prajāpati. In fact, each human body is that *Suparna Chiti*, a Fire Altar in the form of a bird (*purushaḥ suparnaḥ*, ŚB. 74.2.5). *Yajña* itself, identified with *Puruṣa* on the one hand (*adhyātma* level) and with *Prajāpati* on the other (*adbidaivata* level), is a *Suparna* (TB. 14.3.10, ŚB. 10.2.2.4., RV. 10.149.3). The form of *Suparna* is said to have a fourfold Svastika-like pattern in the middle described as *chatvāraḥ ātmā*, two lateral extensions or wings, *dvau pakṣhaḥ*, and the seventh as the tail of the bird, *Pucchā*, which is defined as *pratiśṭhā*, or the principle of rest which is the substratum and support of movement. The transcendent One, *kimapisvidokam* is that point of *Pratiśṭhā*, the point of fixity. In fact what are described as four *ātmans* of the *Suparna* correspond to the four regions of space. Each material form *Bhūta Chiti* is a *Suparna*, which in its triple form of Mind, Life and Matter is symbolised as the three *Suparnas* (AV. 18.4.4.). The threefold conception of the seven *Lokas*, in terms of length, breadth and depth is an integrated one to build up the thought form of the Unmanifest becoming the Manifest by taking recourse to these three dimensions and still retaining his Unmanifest form. The seven *Lokas* or worlds corresponding to the seven mountains headed by *Meru* belong to the plane of the Mind ; as *Manḍala* they belong to the plane of *Prāṇa*; and as *Suparna*, they belong to the level of the *Bhūtas* or Matter. The doctrine of *Loka Vidyā* is one of the major principles in the cosmology of the Ṛig Veda and is expressed by several terms as *Lokas*, *Rajānisi*, *Sarpāḥ*, *Dīśaḥ*, etc.

MANTRA 7

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निर्हितं पदं वेः ।
शीर्ष्णः क्षीरं दुहते गावो अस्य वमि वसाना उदकं पदापुः ॥

—ऋ० वे० १।१६।७॥

Let him who knows presently declare it : what is the securely founded station of this Beautiful Bird.

The Cows draw milk from his head, and wearing his vesture, drink water with their foot.*

In this Mantra also we find Rishi Dirghatmas, the sightless sage, who has a vision in long darkness, speaking as some modern Professor Challenger declaring : 'Let him alone open his tongue in these matters who has an inkling into their secrets.' (*Iha brivitu ya imanga veda*). And, what is that secret about which he so boldly interrogates? The secret is about the original source (*pada*) of the Beautiful Bird (*vāmasya veb*) which Sāyana and Griffith rightly translate as Āditya, and Ātmānanda as *Suparna* or the Supernal Sun, namely Brahman (*veb suparnasya paramātmanah*). The origin of the forces that built the solar system with the wondrous Golden Orb in the middle is a mystery that baffles modern science where all become Blind Seers. As a matter of fact, the answer supplied by the Veda is that Sūrya is the symbol of the trinitarian principle of Mind, Life and Matter which have brought into being the creative process and that these three have their root and support in an unmanifest transcendent source which is unkown and unknowable and may be given as many appellations as human speech is capable of.

The Cows give milk from their head and drink water with their feet. This is stated in the nature of a riddle but has a definite meaning in this context. Here the two

* Griffith—Let him who knoweth presently declare it, this lovely Bird's securely founded station. Forth from his head the Cows draw milk, and, weating his vesture, with their foot have drunk the water.

Wilson—Let him who knows this (truth) quickly declare it ; the mysterious condition of the beautiful ever-moving (sun): the rays shed (their) milk from his (exalted) head, investing his form with radiance : they have drunk up the water by the paths (by which they were poured forth).

symbols of Head and Feet, and of Milk and Water should be clearly understood. Head is the symbol of Heaven (*Sīrshṇo dyaub samavartata*, RV. 10.90.14), of immortality and of the Devas. The Feet are the symbol of the Earth (*padbhyām bhūmih*, RV. 10.90.14), inanimate existence and *āsuric* darkness. This distinction is reflected in Milk and Water. Both are of a fluid nature but Milk represents Life and Immortality, the best sustaining food that Nature has created for man, whereas Water is in itself not able to sustain the Life-principle. Although the ordinary cows drink water with their mouth and give milk from the udders between their legs, but it is reverse with the Divine Cows that are released by Sūrya. Those Cows are its rays which bring to us the great store of energy from an inexhaustible source which is in heaven or the Head and distribute that energy in the material world all round.

Here the Rishi intends to emphasise the two principles of Mind and Matter, their distinction and their inter-relation, which may be pursued in terms of a twofold symbolism based on the duality that brings the creative process into existence. An ordinary cow is a wonderful laboratory of Nature which drinks water and eats grass (again a watery substance in a changed form) (RV. 1.164.40, *Addhi triṇam aghnye piba suddhamudakam ācharanti*) and gives milk. Milk is the immortal drink Ambrosia, Elixir, Nectar than which there is nothing higher in Nature's provision stores. This conversion of water into milk is in itself a wondrous phenomenon which is due to the principle of Motherhood in the Cow. The rays of the Sun as Cows are absorbing fluid from all sources including plants and converting their watery substance into milky food that is rich in proteins, carbo-hydrates, starch, fat, minerals and salts; this milky secretion becomes condensed as cereals in the body of plants and is not much different in nature from the Milk in the Cow's teats, excepting that the sustaining quality of the cow's milk is much superior in Nature's design. The Earth is also the Mother Cow, so also the solar rays, and similarly the senses in the human body. The imagery of the conversion of water into milk holds good on all these levels. From another point of view this truth may be understood. This physical body is sustained by physical food, but it is at every moment creating energy of which the centre is the head, viz. the powers of the mind, which as centres in the brain control the entire bodily mechanism. That is the Milk given by the cows. Milk is also water but containing an infinite number of the tiniest globules of butter, which is *Ghrita* or *Ājya* and was the Vedic symbol of the human seed (*reto vai ājyam*, ŚB. 1.9.2.7; 3.6.4.15). Butter is also the symbol of the principle of *Prāṇa* or life (*Prāṇo vai ājyam*, TB. 3. 8. 15, 2-3). In fact the Fire that becomes the Flaming Will, Mind and Thought with the potency of desire is symbolised as *Ghrita*. The God of Love born from the Mind, *Manasiya*, has *Ghrija*, or the human seed as his Self (*kāma ājyam*,

TB. 3.1.4.15). The whole creative process of *Yajña* depends on *Ghr̥ita*, and *Ghr̥ita* depends on Milk and Milk, on the Cow to whose mysterious faculty of changing water into milk the Rishi is referring as an answer to his bold question. According to him, the original Mother who gave birth to the Sun-Calf is the Cosmic Cow named *Aditi* or Infinite Universal Nature, who is omniform, *Viśvarūpā*, all-sustainer, *Viśvadevāyāḥ*. Earth, Sky and Heaven on the spatial plane, Father, Mother and Son on the biological plane, the Five Tribes of men on the human plane, all the celestial and earthly Gods on the divine plane, and the past, present and future on the temporal plane are manifestations of Infinite Nature or *Aditi*, the Universal Cow.

The phrase *vavriṃ vasānā*, 'wearing his vesture', is significant which Sāyaṇa renders as 'creating multiple forms' (*rūpa nāmaitat, rūpaṃ vasānā āchchādayantyaḥ*). The doctrine of *Vavri* is the same as that of *Āvaraṇa*, an enveloped form, a limited system in which the cows move and have their being, or the principle of motion has its twofold oscillation. Unless there is the *Vavri* or *Rūpa* designed by Nature as the object of creation, there can be no use of the cow's milk or the energy released by the movement of the rays. It is necessary that that energy be brought under the control of a centre governing a form, or *Maṇḍala* that is its *Vavri*.





Mantra 8

माता पितरमृत आ वभाः
Mother and Father

MANTRA 8

माता पितरमुत आ चमाज धीत्यग्रे मनसा सं हि जग्मे ।
सा चीमत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥

—ऋ० वे० १।१६।८॥

In the Region of the Universal *Rita*, the Mother separated from the Father, and in the primeval ages wedded him in spirit and mind.

She in her period (*bībhatsu*), with the fluid potencies to conceive, was fecundated. Then the whole world approached her full of adoration.*

Four statements are made here in this Mantra :

1. The Father-principle and the Mother-principle became differentiated on the plane of *Rita*;
2. She, the Mother, chose her husband with the power of her mind and intellect;
3. The Mother filled with the secretions for producing the babe (*garbharasā*) first becomes turbid (*bībhatsu*) and is then fecundated (*nividdhā*);
4. She is the personified *Vāka* and as such all the Gods and men come to her in adoration.

We should first understand the region of *Rita* as part of Vedic cosmogony. *Rita* is called *Parameshthī* (*ritameva parameshthī*, TB. 1. 5. 5. 1). In the beginning two principles, *Rita* and *Satya*, were created from the primeval Heat (RV. 10. 190. 1). Of these *Satya* is *Svayambhū* or the self-existent Father-principle, representing Agni, and *Rita* is *Parameshthī*, Universal Mother-principle or the primeval flood. This

* *Griffith*—The Mother gave the Sire his share of Order ; with thought, at first, she wedded him in spirit.

She, the coy Dame, was filled with dew prolific : with adoration men approached to praise her.

Wilson—The mother (earth), worships the father (sun), with holy rites, for the sake of water ; but he has anticipated (her wants) in his mind : whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of congratulation).

division of the two universal Parents is for the first time seen on the level of *Parameshthi*. The distinction of male and female appears in the Cosmic Egg by the process of self-fission as *Ardhanārīśvara* or *Nara-Nārī-Vaṇṇ*, a well known theme in the Vedic doctrine of cosmogony. The union of the two parents in the region of *Parameshthi* is for the sake of *Mānasī śṛiṣṭi*, mind-born creation, i.e. creation on the plane of mind or ideas; as stated here the Mother thought of the Father and united with him in her mind. These are the Universal Parents, i.e. the First Pair of Father and Mother. In the second stage for creating the *Maitṛiṇī śṛiṣṭi*, creating life on the plane of matter by sexual union the two parents bear two wombs, become manifest as *Dyāvā-Prithivī*, i.e. the visible Sun and the Earth, or the two worldly parents who unite for producing the Babe or Life in Matter, in the form of plants, animals and men.

This doctrine was related to that of *Hiranyagarbha*. *Hiranya* is the seed which is deposited by the Father in the womb of the Mother; that seed becomes the Babe; that is the Golden Germ or *Hiranya Garbha*, namely, the fertilised Ovum, which is the Focus of Life. The two worlds of *Dyāvā-Prithivī* are the symbols of Father and Mother (*Dyaub pitā prithivī mātā*). The two parents are held together by the ordinances of Varuṇa, Lord Of *Rita* or Ocean (*Dyāvā-prithivī Varuṇasya dharmayā viśvabhūte*, RV. 6. 70. 1); they are the glory of the worlds, both moistened by butter, *ghṛitavatī*, expansive, *urvī*, dimensional, *prithivī*, milking honey or immortal Soma, *madbudabe*, beautiful, *supṛasā*, undecaying, *ajarā*, and having abundant seed, *bhūritasā*. Of these, the one is called in the *Gītā* as the Seed-depositing Father (*Bījapradāḥ pitā*) and the other as *Yoni*, also named as *Mahat* or *Mahad Brahma*. Its cogent conception is of the Father being the unmanifest point or centre, and the Mother his *Mahimā* or universal extension. It is the sheet-anchor of Vedic *Śṛiṣṭi Vidyā*, viz., the Father-Mother Principle symbolised in many ways as Bull-Cow (*Vṛiṣabhaścha Dhenub*, RV. 10.5.7), Agni-Soma, *Svayambhū-Parameshthi*, and *Purusha-Virāj*, etc.

The second statement about the Mother's attachment to the Father is also significant, namely, that it is the principle of Mind which keeps the male and the female principles together. As said elsewhere, the youthful daughter when impelled by her mental desire, *manishā*, settles down in a home, i.e. mates with her husband (RV. 5. 47. 1). The Principle of *Kāma* representing the Germ of the Creator's Mind was the first to be produced (*kāmastadagre samavartatādhi manaso retah prathamam yadast*, RV. 10. 129. 4). It is virtually the same as saying that *kāma* is *manasija* or *manasapayani*, that is mind-born. *Dhīti* and *Manas*, namely, higher thought that is *Vijñāna* or *Buddhi* and the emotional set-up or *Manas*, both combine in the union of the Mother with the Father.

The meaning of the third part of this stanza is a little obscure, but becomes clear by paying attention to Nature's process of Motherhood made manifest in each female. In her period of puberty, some secretions as menstrual flow appear which make her ready for the babe to come in her womb. That is the first stage signified by *Garbha-rasā*. The second stage is indicated by the word *Bibbatsu*, which Wilson following Sāyaṇa translates as 'desirous of progeny' (*garbhabandhanecchāvatī*), and Griffith as 'the coy dame' in this Mantra, but as 'abhorrent' in RV. 10. 124. 8-9. It is the latter meaning applicable in both cases and brings out the real sense. As soon as the woman has her period, she becomes abhorrent, that is 'not worthy of being touched or seen'; it is the same as *malavadvāsā* of later literature. Waters are spoken of as the Mother, and unless those secretions become turbid, i.e. imbued with the principle of matter which in later language was said to be the *rajasvalā* form of the woman, she can neither conceive nor bring forth. The doctrine of the Muddy Waters is clearly mentioned in the Rīg Veda (*Bibbatsūmām Apām dīnyānām*, RV. 10. 124. 9). The abhorrent waters are the Mother-principle in its turbid form, permeated by matter, still in amorphous state, unregulated and unfit for procreation that is, not yet transformed as *Yajña*.

A Yaksha or a Gandharva or a Vṛitra first enters those waters and makes them abhorrent or fearsome, but gradually the Waters, viz. the Mother-principle evolving towards creativity, get rid of that influence and become purified, ready like a mirror to receive the reflection of the Sun, i.e. the Life-principle, *Prāṇa* or *Chidamśa* (this phenomenon in later thought is known as *Chidābhāsa*, or the principle of *Chhāyā*). As such the woman is called *Ātreyī*, i.e. under the influence of *Atri*. *Atri* is the name of a Rishi but also a kind of *Prāṇa* which is called *Dhāmachchhad*, literally that which intercepts Light. Pure Prāṇic energy is *Adhāmachchhad* and like the transparent glass is not able to reflect the solar rays, but when particles of matter get mingled in it, it becomes a fit medium to mirror an image, i.e. it obtains the quality of *ābhāsa* or reflection. That is what exactly happens in the Mother. The menstrual secretion becomes purified and the woman is ready to receive the Seed from the Sire, from her mate. This is the third stage which is mentioned here as *Nividdhā*, that is, the fertilisation of the Mother's ovum by the spermatozoa or Seed of the Father. As soon as this miracle is accomplished the zygote (or the first ovum with the sperm) starts its embryonic development until it becomes a full matured foetus and wrapped in chorion comes out of the womb as the Miraculous Babe (*Chitra Śiśu*, RV. 10. 1. 2). This is how each child which is the symbol of new life and which represents Nature's technique to perpetuate the Life-principle through countless generations is processed from beginning to end. This was the ancient *Kumāra Vidyā* (see Ś B. 6. 1. 3. 18-20).

We have just referred to the woman in her period as *Ātreyī*. The Śatapatha clearly explains the Ātri principle saying that the Gods collected the *retas* which would fecundate *Vāk* or the female principle on a *charma* or skin, and they exclaimed: 'O, it is here!' and thus from '*Ātra*' that became *Ātri* (ŚB. 1. 4. 5. 13). The skin (*charma*) is the container in which the fertilised ovum finds for itself a world which expands with the growth of the embryo. The Mother's womb which is fit for receiving the semen, *retas*, is imbued with the quality of *Ātri* or fecundability.

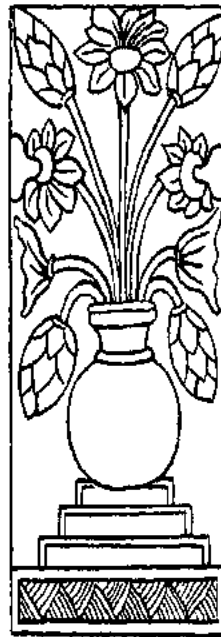
Why are the Waters or the principle of Motherhood looked upon as Abhorrent, *Bibhatsa*? The answer is that when she conceives, a Yaksha or an unknown spirit (*apūrvam yakṣam*) enters her womb carrying within it all the dirt and dross of matter, and turned as *Vṛitra* that makes one turn away in disdain (*Bibhatsavo apa vṛitrādatishṭhan*, RV. 10. 124. 8). The abhorrent waters of Motherhood have one redeeming feature, namely, that their friend or companion is a Golden Bird, a Hamsa named Indra who rushes when *Anushtub Vāk* calls him—*Bibhatsūnām sayujam hamsamā-bharapām divyānām sakhye charantam Anushtubhamanu charbhūryamānamindram nchikyub karayo manishā*, RV. 10. 124. 9: 'They call him Hamsa, the abhorrent floods' companion, moving in friendship with celestial waters. The poets in their thought have looked on Indra swiftly approaching when *Anushtub* calls him. (Griffith). The Rishis discovered the identity of the Golden Hamsa befriending the Mother-principle or the primeval waters as Indra who according to the Śatapatha Brāhmaṇa is *Madhya Prāṇa*, the central Life-principle, which incarnates in each individual body (ŚB. 6. 1. 1. 1-2). It is significantly stated here that Indra as the Golden Hamsa follows after the *Anushtub Vāk* as her loving companion. The meaning is that *Anushtub Vāk* is the principle of Matter comprised of the five elements and Indra as *Prāṇa* follows it as a matter of course. The whole idea is of the incarnation of the Life-principle in the material body.

In this stanza of the *Arya Vāmīya Sūkta*, the same phenomenon is referred to by saying that the abhorrent Mother was fecundated and then the gods and men came to pay worship to her as *Vāk*. The implication is that the Mother is the perfect symbol of *Vāk* which represents the five elements of matter. *Vāk* is the attribute of *Ākāśa* which is the most subtle of the five material elements and therefore selected as a complete symbol for all of them. The subject of the verb *īyub* is left out but is clear, namely, that all the celestial and earthly powers (*devāḥ manusyāḥ*) bring their offerings (*namasyantaḥ*) to the Woman as Mother when she is pregnant. In the Mother's womb is concealed the entire divine mystery by which the new Babe is produced. All the arts, sciences and philosophies are in Man. 'I reveal unto you this big secret that there is nothing higher than Man'—*gubhyam Brahma tadidam*

bravīmi nabi mānushāt śreṣṭhatarām hi kiñchit, Mbh. Man is the perfect replica of Prajāpati himself—*purushaḥ prajāpatiḥ*, ŚB. 6. 2. 1. 23. Man is imaged after his Maker —*prajāpatyo vai purushaḥ*, ŚB 2. 2. 5. 3.

Since the Motherhood principle is full of such great majesty, all the gods and men come to pay their honour and homage to it. The Mother merits universal adoration and praise.

This lofty rank of the Mother is due to the fact that the Waters in her are imbued with divine potency—*apāṁ divyānām*—and therefore no *Vṛitra* or *Asura* can stand in the way of their irresistible force for manifesting the possibilities of Life.



MANTRA 9

युक्ता मातासीदरि दक्षिणाया अतिष्ठद्भर्मा वृजनीष्वन्तः ।
वर्मासिद्धसो अजु गामंपश्याद्विश्वरूप्यं त्रिषु योजनेषु ॥

—ऋ० वे० १।१६४।९॥

To the Car-pole of the Universal Cow the Motherhood principle was yoked. In all the Daughter-Cows the Womb was deposited.

The Calf lowed and following the Mother Cow upto a distance of three *Yojanas*, came to have a vision of the Omni-form Cosmos (*Viśvarūpya*).⁹

There are four arguments in this Mantra :

- (1) the Mother was yoked in the vanguard of Dakṣiṇā, the Gift Cow;
- (2) there was a Babe or embryo within each cow;
- (3) the calf measured out his steps and followed the Mother-cow;
- (4) he saw all the forms, *viśvarūpya*, by walking a distance of three *yojanas*.

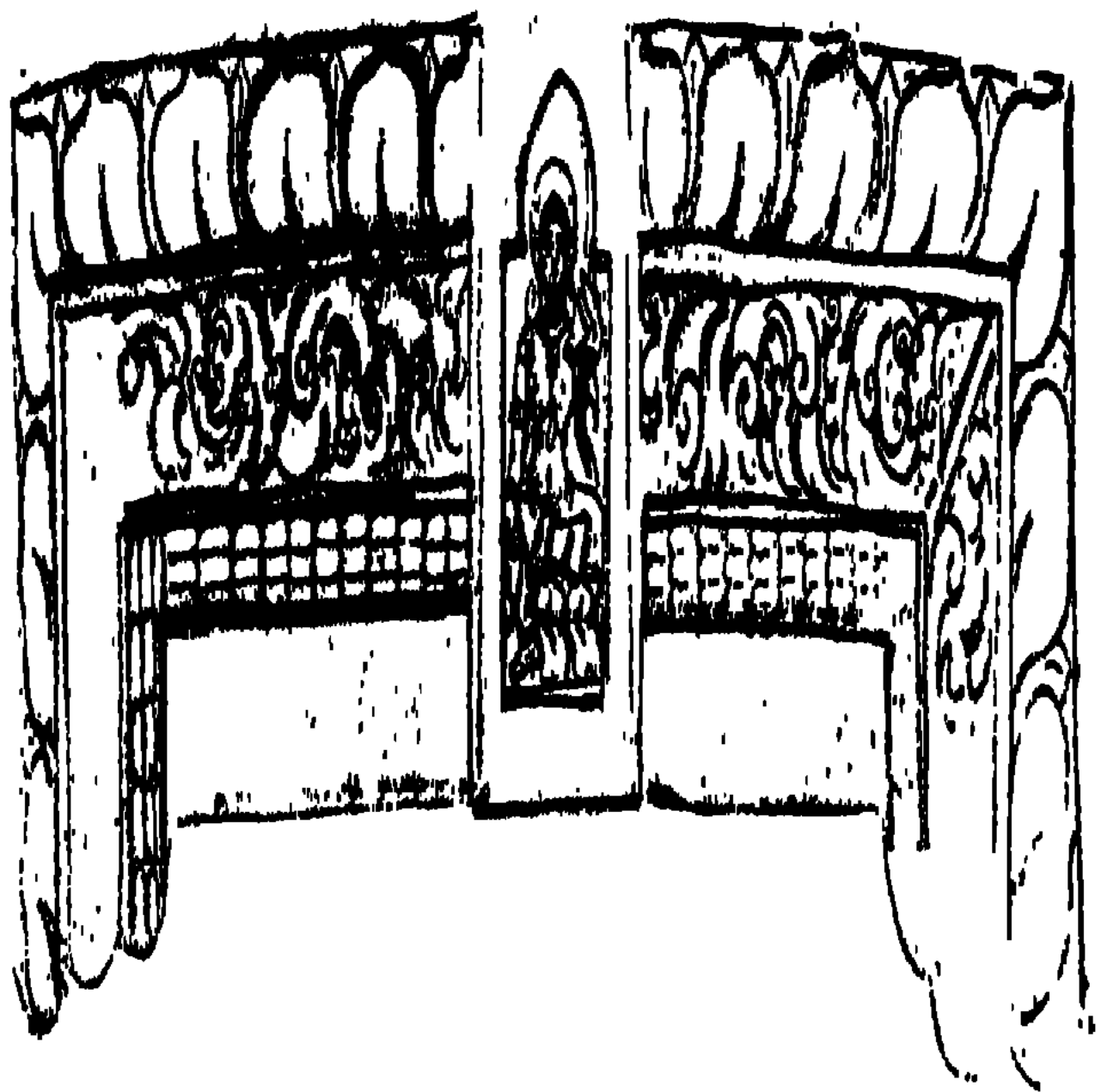
Each one of these is a statement of symbolical meaning. Dakṣiṇā is the name of the universal Mother-Cow, Aditi or Virāj. She is the Great Mother, *Māhī Mātā* and therefore it is said that the principle of Motherhood goes with the universal cow. The two are inseparable. Wherever there is the Great Goddess, Motherhood is implied. The Cosmic Yajña finds its fulfilment in Dakṣiṇā which is invariably productive of meritorious fruit and is therefore identified with *Mātā*, the principle of Motherhood.

The above statement is true about the Universal Mother, *Māhī Mātā*, but for the sake of generation she incarnates in the form of her Youthful Daughters (RV. 5. 47. 1). The same may be said about the Universal Cow manifesting herself as many cows (*prajānīḥ*), each of whom carries a babe in her womb. The Great

⁹ Griffith—Yoked was the Mother to the boon Cow's car-pole; in the dark rows of clouds the Infant rested.

Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.

Wilson—The mother (sky), was associated in (sustaining) the burthen of the fulfiller of desires (the earth): the embryo rested within the (womb of the) clouds: thereupon the calf bellowed, and beheld the omni-form cow in the three combinations.



Matra ९—माता त्रिपु बोवनेपु

Mother in Three Units of Distance

Mother Goddess has become manifest as countless other goddesses for the sake of creation, and each mother is a type of the Great Goddess, the Archetypal Mother. (*yā devī sarvabhūteshu mātṛi-rūpeṇa samsthitā*). Unless the Universal descends to the level of the individual there can be no creation.

The idea in the third part of the Mantra is that the Calf in the womb of the Cow so soon as it was delivered, bellowed or uttered cry which is the perfect sign of *Vāk*. Both the Cow and the Calf are said to have the quality of uttering, *Vāk* (*gaur-amīmed anuvatsaṁ mishantam*, RV. 1. 164. 28); *amīmed vatso anu gām*, RV. 1. 164. 9). It is the same thing as saying that the Cow and the Calf or the Mother and the Babe reflect their mutual glory, and the one is as perfect a symbol of *Vāk* or material manifestation as the other. This is the great truth of Nature's plan which is being fulfilled in each new generation in which Life begets life—*agnināgnīḥ samidhyate*. The root *mā* may be taken in two ways, 'bellowing' and 'measuring' (*mā śabde*, *mā māne*) and both meanings are equally valid, for the extent of the sound of bellowing of the Cow or the Calf indicates the extent of her movement for pasturage. The whole world is the pasture for the grazing of the Cow. The principle of measuring out is basic to manifestation. The cosmos as a *Yajña* is conceived as a 'measuring out of the principle of *Rajas* or movement'—*rajaso vimānah*. This idea of the lowing of the Cow equated with her taking foot-steps is well known in the *Rig-Veda* : (*vṛikshevṛikshe niyatā mīmayaḍganḥ*, RV. 10. 27. 22). As a matter of fact, the transcendent *Vāk* called *Sahasrākṣharā* or the Thousand-syllabled One exists in the Highest Empyrean, *Parame Vyoman* (RV. 1. 146. 41), but for the sake of manifestation she is measured out as of two syllables, *dvīpadī*, four syllables, *chatuṣpadī*, eight syllables, *aṣṭāpadī*, and nine syllables, *navāpadī*. *Akṣharā* is the unit of utterance of speech or (which is the same as) the footstep of the Cow.

The Calf does two things. It bellows and sees, referring to the two functions of light and sound usually taken as typical of *Prāṇa* (cf. RV. 10. 125. 4, *mayā so annamatti yo vipaśyati yaḥ prāṇiti ya īm śṛṇotyuktam*). The Cow and the Calf bellow and see an equal distance and that is three *yojanas*. These are three units of distance to which travelling is necessary in order to become informed about the omniform nature of the Cosmos (*viśvarūpyam trīṣu yojaneṣu*). What was called *Viśvarūpa* was three-headed, *Trīśiras*, each head being a form, and therefore basically there are only three forms, whatever be their multiple nature in manifestation. These three forms are those created by Mind, Life and Matter. These are the three worlds filled with their respective forms, *rūpa*. The taking of the three steps by the Cow and her calf typified as the three *yojanas* is taken as a spatial conception, but may also equally be a stepping in depth, namely, the three states of consciousness as

Jāgrat, *Svapna* and *Sushupti*, or for the matter of that, the whole doctrine of *Trayi* *Vidyā* may be brought into the picture. The simple reason is that *Śūrya* is the Calf who is the symbol of *Trayi Vidyā* and who is not only brought into being but also sustained by Infinite Nature as the Universal Cow named *Virāj*. In the three strides of the Calf or the Cow, of Vishṇu or the Sun, are comprehended the three categories of forms created by *Manas*, *Prāṇa* and *Vāk* respectively. In Vedjic symbolism, cosmic manifestation is a *Yajña*, having several names, e. g. *Viśvarūpya Yajña*, *Kāmāpra Yajña*, *Viśvādānīm Yajña*, *Sarvabūt Yajña*, *Sahasra-Samvatsara Yajño*, *Viśvadeva Yajña*, *Prajāpati Yajña*, *Trivrit Yajña*, *Vishṇu Yajña*, etc.



MANTRA 10

तिस्रो मातृस्त्रीन्पितृन्विभ्रदेकं ऊर्ध्वस्तथौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्यं पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥

—ऋ० वे० १।१६।१०॥

The One (*Aja*), supporting Three Mothers and Three Fathers, stands erect : They never can make him weary.

There on the ridge of Heaven they deliberate about Speech which has knowledge of the Cosmos and which impels that which is beyond the Cosmos¹⁰.

This Mantra refers to Three Mothers and Three Fathers, i.e. three Parental Pairs, one each for creating the three categories of Mind, Life and Matter or the triadic pattern of creativity. We have discussed under Mantra 6 the conception of the seven Lokas comprising the three heavens and the three earths supported on the one transcendent or Unborn Principle known as *Aja*, *Avyaya*, *Svayambhū*, *Satya* or *Ekam* which is here called *Ūrdhva*, 'the upper one'. It is not a spatial conception, but *Ūrdhva* is the same as *Nābhi* (the Centre), *Amṛitam* (the immortal principle), *Sthānu* (the fixed point). In Mantra 6 the one (*Ekam*) supports the six *rajāmsi* or *lokas*. Here also the One is said to be the support of three Fathers and three Mothers; and is fixed as *Axis Mundi*, or the Pillar of the Universe, which never gives way or falters in time and space (*ūrdhvastasthau nemava glāpayanti*). The three pairs of Parents meaning the whole triadic cosmos with its countless millions of worlds are unable to shake or make weary the one which supports them. This idea of the over-all majesty of the undifferentiated transcendent principle is fundamental to the Vedic scheme of cosmology or cosmogony. Brahman himself is that Absolute Centre or Source of all creation.

¹⁰*Griffith*—Bearing three Mothers and three Fathers, single he stood erect : They never make him weary.

There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.

Wilson—The one sole (sun), having three mothers and three fathers, stood on high : none ever over-weary him : the (gods) on the summit of the sky take counsel respecting him in language all-comprehending, (but) not extending to all.

In the second line of the verse is the idea that the three Parents sit in deliberation on the ridge of yonder heaven (*mantrayante divo amushya prishṭhe*). The ridge of heaven, *divapriṣṭha* or *nākapriṣṭha* is the middle point between immortal heaven and mortal earth, i.e. between *Prāṇa* and *Bhūta*, or Life and Matter. Mother Earth and Father Heaven meet at that point. They hold counsel with regard to the bringing forth of creation. It is at first a kind of *manana* or *mantra*, i.e. manifestation on the level of Mind, and then descending to that of *Prāṇa*, and *Bhūta*. The subject of their thought is *Vāk*, viz. how the unmanifest *Vāk* as *Prāṇa* may become transformed into manifest *Vāk* as Matter. The manifest *Vāk* is *Viśva* or cosmos of which the Parents have knowledge and which they discuss in their counsel. The unmanifest *Vāk* is the reverse of *Viśva* and therefore called *Aviśva*, that which is not the cosmos, i.e. the transcendent principle from which the cosmos originates. That is impelled or agitated by the deliberation of the Parents and the entire process of creation is thereby set in motion. The translations of Griffith and Wilson are not intelligible. The relative meaning of *Viśva* and *Aviśva* becomes quite clear if the one is taken as the opposite of the other. *Viśva* is movement (*gati*) and *Aviśva* or the Source is stasis (*sthitī*). We may in this connection think of the two other terms, namely, *parārdha* and *avarārdha* as the two halves, one of which is identified with *Viśva* (*ardhena viśvam bhuvanam jajāna*, AV. 10. 8. 13, 11. 4. 12) and the other as the Unknown Half (*katamaḥ ardhah, kamavidardham*, RV. 1. 164. 17). This conception of the one egg split into two halves forms an essential plank of the *Parāṇa* doctrine referred to in Mantras 17-19 of this Sūkta.







Mantra 11- सर्वे चक्रं नमो तज्जगताय

The Ageless Wheel Revolves.

MANTRA 11

द्वादशारं नहि तज्जराय वर्धति चक्रं परि धामृतस्य ।

आ पुत्रा अग्ने मिथुनासो अत्र सप्त व्रतानि विंशतिश्च तस्युः ॥

—ऋ० वे० १।१६४।११॥

The Wheel of Twelve Spokes does not decay, revolving round the Heaven of Cosmic Order (*Rita*).

On this are established, O Agni, Seven Hundred and Twenty Sons of yours, joined together in pairs¹¹.

The imagery of the Wheel is described above in Mantras 2 and 3 and below 12, 13, 14 and 48. This is the twelve-spoked Wheel of Time, namely, *Samvatsara*, as taken by all commentators. It is decayless and unaging (*nabi tajjarāya*) and moving without friction, does not ever stop, and its revolving force goes on for ever (*var-varī*). It is revolving round the heaven of *Rita*, that is *Parameshthi* or the Universal. This Time-Wheel is *Sūrya* or Sun which is revolving in the lap of the Universal or *Rita*. The solar wheel is on the manifest plane but it derives its gyrating movement from the Unmanifest Universal. If we may translate the manifest dynamic movement as *śukla Rajas*, then its source in the Unmanifest Principle of Rest is named *krishna Rajas*. *Sūrya* is itself white *rajas*, but the source of its energy which is impelling it on its course is black *rajas* (RV. 1. 35. 2) i.e. Darkness or the Principle of Night (*Rātri*) which is the substratum and source of the manifest world (*jagato nivāsanī*, RV. 1. 35. 1).

The dynamism that is behind the revolving Wheel of Time is due to the duality of Night and Day, which are both sons of Agni. There are three hundred and sixty days and three hundred and sixty nights spoken of as seven hundred and twenty sons of Agni (*Mithunāsah putrāb*). Agni is *Prajāpati* whose dual aspect as Heat

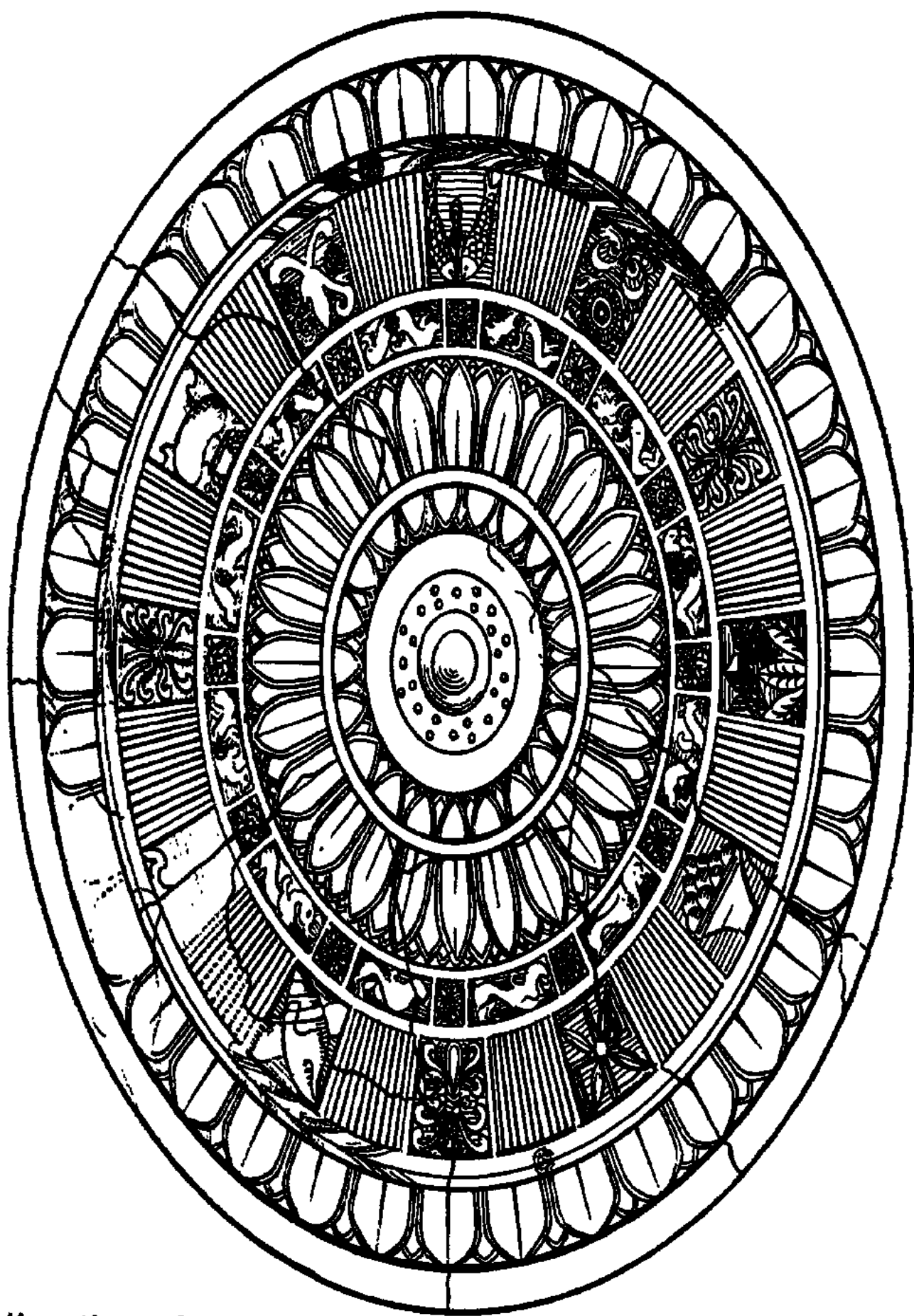
¹¹ *Griffith*—Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.

Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

Wilson—The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay ; seven hundred and twenty children in pairs, Agni, abide in it.

and Cold (*Ghrāṣa and Hima*), as Night and Day (*Ahorātra*) is the root cause of tension which explodes into the dynamism of the universe. On the basis of the dictum *Atmā vai jāyate putrah*, each unit of Night and Day (*Ahorātra*) is a perfect form of Agni as the exemplar of the contraction and expansion implied in creation. It is like the going up and coming down of the Wheel (*Udgrābha* and *Nigrābha*) or an epitome of the cosmic cycle.





Mantra 12- डमराकुनिः पिता

Father with Twelve Faces

MANTRA 12

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।

अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षडर आहुरर्षितम् ॥

—ऋ०वे० ११.१६.१२॥

The Five-footed Father, having Twelve faces, is said to exist in the Upper Half of Heaven, having wealth of watery-stores.

These others speak of Him as on high with distant vision, mounted on the Seven-wheeled and Six-spoked Car below.¹²

The Mantra takes up the same imagery of the Wheel of Divine Order personified as the five-footed and twelve-faced Father who exists in the Upper Half (*Para-Ārḍha*) and whose name is *Purīṣin*, i. e. wealthy in watery stores. The Father is the Year, *Samvatsara*, with five seasons of seventy-two days each regulating its movement. The twelve faces are comparable to the twelve spokes of Mantra 11 and typify the twelve months of the Year, each one of which is a changing unit of Time. All the climatic appearances witnessed during the year from month to month are compared to the twelve faces of Father Time. This corresponds to the idea of the Twelve Ādityas.

In the second part of this stanza two ideas require explanation. The first is the conception of *Parārḍha* which signifies the unmanifest source in relation to the *Avarārḍha* which is this cosmos, as we have just explained under Mantra 11.

The word *Purīṣin* occurs several times in the Rīg Veda, e.g. the monsoon winds coming from the ocean and bringing rain called *Purīṣinab* (i.e. rich in waters) (RV. 5. 55. 5). This is a reference to *Paramēshthī*, Lord of the Ocean of Rita or the primeval flood. The idea is that of *Paramēshthī* as the Universal and *Sūrya*

¹²*Griffith*—They call him in the further half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.

These others say that he, God with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

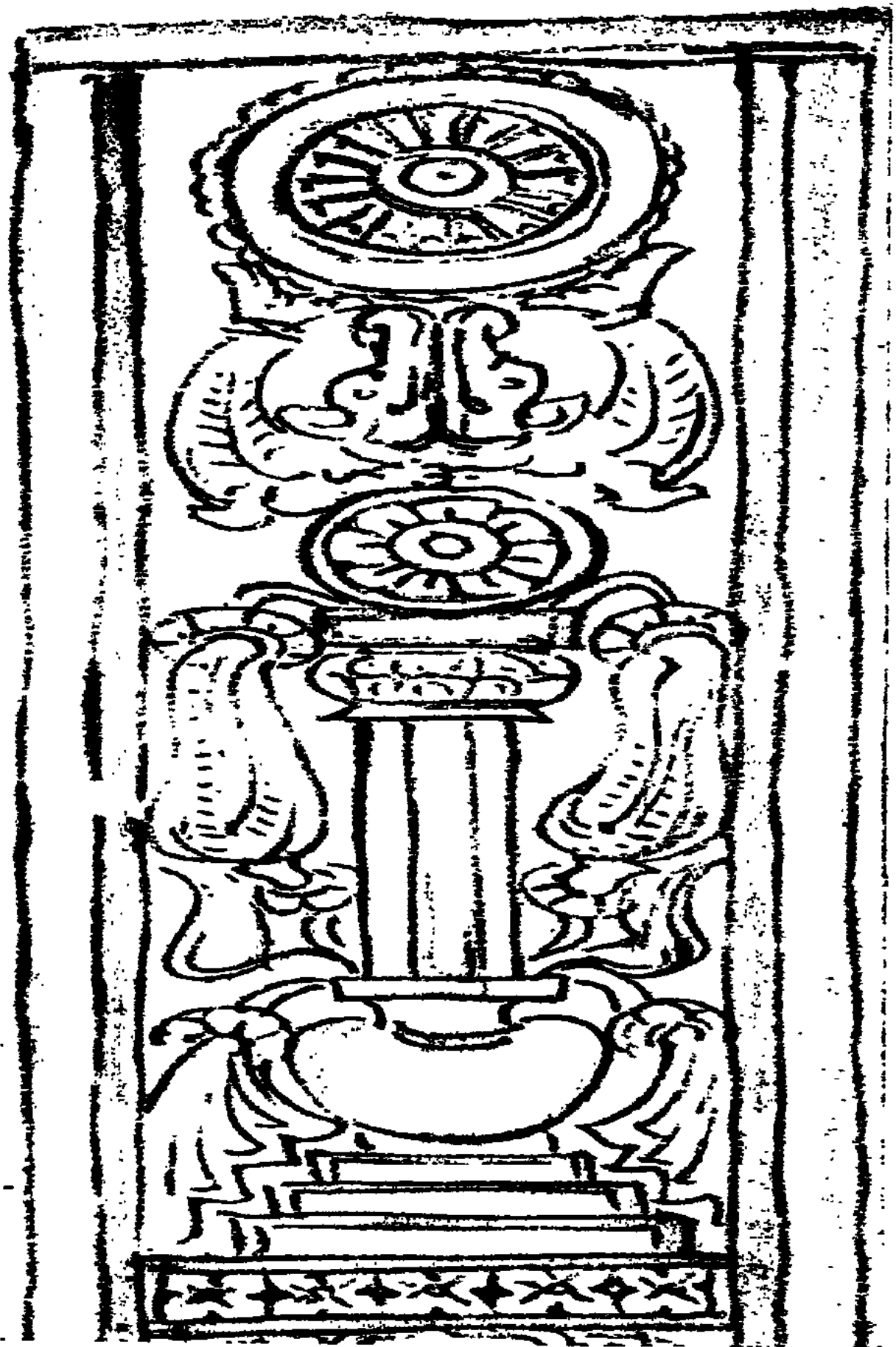
Wilson—They have termed the five-footed, twelve-formed parent, *Purīṣin*, when in the further hemisphere of the sky : and others have termed him *Arpita*, when in the hither (portion of the sky) ; shining in his seven-wheeled (car), each (wheel) having six spokes.

or Indra as the individual being symbolised as Father and Son, as clearly stated in the Śatapatha (*sa parameshthī Indram putram abravīt*, ŚB. 11. 1. 6. 18). *Samvatsara* as Sūrya or son (*putra*) is moving with its five feet in the lower half, but he as Father has his abode in the upper half, the unmanifest universal or ocean of *Ṛita*. Elsewhere it is said that Sūrya took its birth from the ocean (*atrā samudra āgūḍham sūryama-jabhartana*, RV. 10. 72. 7). Sūrya is Agni and Agni is the son of Waters—*apām naṣāt*. Agni is Satya and depends for its life on *Ṛita* or *Soma* or *Parameshthī* or the Ocean which is churned to produce the *Vāḍavāgni*, or the fiery energy which lives in the ocean and which becomes the consort of Sūrya. When the latter mates with her as a horse, she becomes a mare, a legend well known in the R̥ig Veda (10. 17. 1-2) and also in Greek mythology where God Poseidon was the divine Horse, the wide-gallopping Stallion named Hippios, who fell in love with the Goddess of the Earth, who in fear changed herself into a Mare, thinking to escape but the God turned himself into a stallion, pursued and loved her.

The conception of *Ṛita* or the region of *Parameshthī*, the universal as the substratum of the manifest world is basic to Vedic cosmogony and is the fountain-head of many ideas.

The Father is said to have been conceived by those who were superior in knowledge to possess seven wheels and six spokes, which is an oft-repeated description applicable to the solar car. The idea of the seven wheels (*sapta chakra*) has been explained above under Mantra 3. The Father of five feet and twelve faces is one way of saying what others alternatively state as having seven wheels and six spokes, both referring to Time or *Samvatsara*. Both statements form part of the doctrine of time, *Kāla Vāda*. Sāyana translated *upara* as *Samvatsara*.





Mantra 13— पूर्णकुम्भोऽधि
काल आहितः

Time Wheel
and Full Jar

MANTRA 13

पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्युर्ध्वननि विष्ठा ।
तस्य नार्धस्तप्यते भूरिमारः सनादेव न क्षीर्यते सनाभिः ॥

—ऋ० वे० १।१६५।१३ ॥

Upon this revolving Wheel of Five Spokes, all the worlds are supported.

Although heavily laden, it never gets hot-axled. Its nave has from ancient times remained unbroken¹³.

In this Mantra the imagery of the Time Wheel is continued in even more explicit terms. The Wheel is said to have five spokes (*pañcāra*) which invokes the various Pentads of Vedic symbolism. The Brāhmaṇa writers often mention the basic constitution of the cosmos as a Pentadic Yajña (*pañkto Yajñah*, ŚB. 1. 5. 2. 16, 3. 1. 4. 20; GB. 1. 4. 24; AB. 1. 5, 3. 23; etc). The Aitareya B. clearly states that there are many groups of five, e.g. the five *Paśus* (animals) which exemplify the five-fold Yajña (*te yat pañcānyad bhūtvā kalpetām tasmād ābubh pañkto yajñah, pañktaḥ paśava iti*, AB. 3. 23, GB. 2. 3. 20). Obviously with reference to the Time Wheel as *Samvatsara*, the five spokes are the five seasons of 72 days each (*pañcha ritavaḥ samvatsarasya*, ŚB. 3. 4. 4. 17, 2. 5. 2. 16). But the Wheel is the archetypal pattern of the whole cosmos in which the five modalities of *Svayambhū*, *Parameshthī*, *Sūrya*, *Candra* and *Prithivī* represent the five spokes of the revolving Wheel. It is the great *Pañcha-rātra* sacrifice of *Mahā-Puruṣa Nārāyaṇa* (*Puruṣo ha Nārāyaṇo akāmayata, ati tishṭhēyam sarvāṇi bhūtāni abamevadam sarvam syāmiti, tanistam puruṣamevdam pañcha-rātram yajña kratumapaśyat tam āharat, tenāyayata*, ŚB. 13. 5. 11). It is clearly stated that the *Samvatsara* is the image of the Creator, and as creator Prajāpati is five-fold, so is *Samvatsara* (*sa aikṣhata prajāpatiḥ, imam vā ātamanah pratimāmasṛikṣhi yat samvatsaramiti, tasmādābubh prajāpatiḥ samvatsarah ityātmano byetām pratimām asṛijata*, ŚB. 11. 1. 6. 13). It is also stated in continuation that that Prajāpati was named *Parameshthī*, the universal or *Mahat* principle of formless manifestation. His

¹³ Griffith—Upon this five-spoked wheel revolving ever all living creatures rest and are dependent. Its axle heavily-laden, is not heated; the nave from ancient times remains unbroken.

Wilson—All beings abide in this five-spoked revolving wheel; the heavily loaded axle is never heated; its external compact nave is never worn away.

Father was *Svayambhū*, the Unmanifest source of creation; his son was Indra, i.e. *Sūrya* and his two scions were Agni and Soma, Agni as the Eater of Food, *Annāda*, and Soma as Food, *Anna*. These five are the deities of the Wishfulfilling *Yajña* conceived by *Prajāpati* in his Mind and therefore, rightly named as *Kāmapra* (*tā vā etāb Pañcā devatā etena kāmapreṣa yajñenāyajanta*, ŚB. 11. 1. 6. 17-20).

The same phenomenon holds good in the human body, which is a *Yajña* (*Parasū Yajña*, ŚB. 3. 1. 4. 23) and which is truly constituted of as many Pentads as there may be in the cosmos, e.g. the five *Prāṇas*, the five organs of sense, the five organs of action, the five sheaths (*pañcha kośa*); these are verily the spokes which support the Wheel and by their turning produce the rotation which is the Life of the Wheel. A wheel is the symbol of movement (*Parivartana*, *Gati*). The wheel is dead if it does not move; when the wheel moves, it carries forward the burden of that which is conceived in the creative scheme of the cosmos in terms of movement. All that comes naturally within the field of force generated by the wheel; the Cosmos itself is the Gaint Wheel which is revolving for ever under the pressure of the dynamic Time Principle which is symbolically spoken of as the Horse yoked to the Wheel. In plain words it is said several times, e.g. in Mantras 2, 13 and 14, that all the countless worlds are supported on this revolving Wheel.

The third part of the stanza is beautifully worded in an almost modern scientific terminology stating that the wheel bearing the burden of the cosmos is overladen (*ūhāribhāraḥ*), but in spite of that it is never hot-axled (*nākshastapyate*) or becomes smoky due to friction. All movements within human experience on the plane of matter generate heat because of friction, but in the Cosmic Wheel whose navel (*nābhī*) or centre (*brīdaya*) is immortal and linked with the divine Creator, there is no friction and therefore no ceasing of the movement, and that is why this Wheel although manifesting in the relative units of Time, is in itself governed by timeless and ageless Ordinances. It is poetically compared to a Full Vase overflowing with Waters of Immortality (*amṛita kalaśa*). The next virtue of the Wheel is that its nave has not creaked or fissured from the most ancient times, a graphic description of the World-Wheel (*Brahmāṇḍa-Chakra*) or of the Time-Wheel (*Kāla-Chakra*) that this gyrating Giant (*Ajita Mahā-Chakra*, *Sahasrāra Chakra*) retains its dynamic power, buoyancy and freshness for ever. The scientist and the philosopher both look in wonderment at the Unknown Mystery which is impelling into motion the countless universes of stars and constellations, of galaxies and milky-ways, of the spiral nebulae and what in one word is known as the Giant *Kāla-Nemi* or *Tārakā-maya Maṇḍala* (the Great Circle of Stars) in the Purāṇas. The staggering depths of Time and Space belong to the navel of the Wheel and their unfoldment according to primeval Ordinances is this Cosmos, with perfection writ large on its visage everywhere.

MANTRA 14

सनेमि चक्रमजरं वि वाङ्मत्त उचानायां दश युक्ता बहन्ति ।

सूर्यस्य चक्षु रजसैत्यावृतं तस्मिन्नापिता भुवनानि विश्वा ॥

—ऋ० वे० १।१६।११॥

The Wheel revolves, unwasting, with its felly. Ten Horses draw it, yoked to the far-stretching Car-pole.

The Solar Eye encompassed by *Rajas*, moves : on him are supported all the worlds¹⁴.

This Mantra continues the symbolism of the Cosmic Wheel (*Jagat Chakra*, *Ātmānanda*) which is described as undecaying (*ajara*) and furnished with a felly (*nemi*) which is the same as the encircling *Maṇḍala* or the principle of *Tejo Maṇḍala*, the aura of Light which is symbolised as the *Sāma Veda* (*sarvaṃ tejah sāma-rūpyaṃ ha śaśvat*, TB. 3. 12. 9. 1; *Sāmamayaṃ tejah*, GB. 1. 2. 9.). The Wheel is revolving (*vivārita*). It may be noted that the cyclic movement is denoted by several terms in the *Ṛig Veda*, e.g. *āvartamāna* (RV. 1. 35. 2), *parivartamāna* (1. 164. 13), and *vivartamāna* (1. 164. 14). If one likes one may enter into philosophical subtlety to extract different implications of these terms, as *Ātmānanda* has done to interpret the last as referring to the doctrine of *Vivarta* as against that of *Paripāma*. But we think it better to keep off this line of argument.

The second quarter of the verse contains an important statement, namely, that the ten are bearing the Recumbent (*uttāna*). Griffith translates it as the 'far-stretching car-pole' and Wilson following *Sāyaṇa*, as the 'upper surface' (*upari vistrīṭā bhūmi*). *Sāyaṇa*, however, also gives the meaning of the expanded car-pole. *Ātmānanda* in his usual manner refers it to the *Brahma* doctrine (*ūrdhva Brahma-Vidyā*). But the real meaning as enjoined by the *Ṛig Veda* itself can be understood only with re-

¹⁴Griffith—The wheel revolves, unwasting, with its felly : ten draw it, yoked to the far-stretching car-pole.

The Sun's eye moves encompassed by the region : on him dependent rest all living creatures.

Wilson—The even-fellied, undecaying wheel, repeatedly revolves ; ten united on the upper surface, bear (the world) : the orb of the sun proceeds, invested with water, and in it are all beings deposited.

ference to the *Uttāna* doctrine. Once *Sūrya* is called *Uttānapāda*, which creates the Earth (*Bhūrigiṇā Uttānapādah*, RV. 10. 72. 4). The second reference to *Uttāna* is for the Earth as here; the third reference is to both the Parents, viz. Father Heaven and Mother Earth being recumbent to each other, like two inverted Bowls facing each other (*uttānagārbhamvor-yonirantah*, RV 1. 164. 33). There is one *Yoni* in the Mother and one in the Father, and when the two combine to form a single womb, the *Garbha* is produced. In this Mantra the word *Uttārā* is for the Earth, symbolising the principle of Motherhood and lying recumbent to receive the Seed of the Father. The connection between this line and the previous one is obvious, viz. the Rishi, thinking of the revolution of the Wheel and of its *Maṇḍala* or *Nemi*, is led to think of the two principles which constitute the centre of the Wheel or the Circle, and the periphery, the former as Father and the latter as Mother. The Centre is the symbol of the principle of Rest and the Mother of Motion, for it is only the oscillating circumference which is the measure of the expanding Circle, *Mātā* (=Measure or *Mātrā*). The Father deposits the germ in the womb of the Mother, but it is the Mother who determines the measuring units of the Babe; for example, the measure of the ant and of the elephant is due to the Mother's Womb which acts as the mould for casting the physical form.

The question is to the dynamic oscillation of the Mother-principle which determines these different measures and also the revolution of the Wheel in different dimensions. Whatever be the size, the impelling force is one and the same and derives from an identical cause. The question is about the nature and source of that Energy of propulsion. The Rishi answers it in a simple way, namely, that there are ten horses yoked to the Mother which draw the Wheel. Here we take the word *Yukta* in its natural sense, but who are these ten Horses? The answer is definite, according to Vedic symbolism, namely, they are the ten constituents of *Virāj* (*daśākṣharāṇi Virāj*, ŚB. 1. 1. 1. 22; AB. 6. 20; GB. 1. 4. 24, 2. 18. 6; Tāṇḍya, 3. 13. 3). *Virāj* is the same as *Mabat* or the Universal, also called *Mabad Brahma*, or *Mabad Yoni* (Gitā, 14. 3). *Virāj* is the same as *Parameshbhi* and the first to be created by *Svayambhū*, the self-existent Father-principle as stated in the Rig Veda (*tasmād virādjāyats*, RV. 10. 90. 5). By the two primeval Parents i.e. Self-existent *Svayambhū* and Universal *Virāj* is produced *Hiranya Garbha*, called the *adhipurusba*, the individual Person, whether as Agni on the human plane, or as *Sūrya* on the cosmic plane (*Virājo adhi pūrushah*, RV. 10. 90. 5).

The ten constituents of *Virāj* are stated in the Gopatha as (1) *Loka* (2) *Deva*, (3) *Daragana*. (4) *Cchandah* (5) *Diśah*. (6) *Ritu*, (7) *Yoma* (8) *Veda*, (9) *Hotri*, and (10) *Indriya*; (GB. 1. 5. 15-20; see also Madhusudan Ojha, 'Mabarshi-Kala-

Vaibhava, p. 227, explaining the ten elements of *Virāj* as *Prāṇa*, *Devatā*, *Ṛitu*, *Dik*, *Cbbandas*, *Stoma*, *Prishṭha*, *Sāma*, *Graba* and *Rishi*).

When these ten principles come together, the Self becomes manifest as Life in Matter (*sambhūtoyam ātmā yajñāpuruṣaḥ sampadyate*, Ojha—'Devatā-Nipit', p. 51). These ten principles are symbolised as Ten Sisters (RV. 3. 29. 13, 10. 93. 1, *data śvasārāḥ*) and also as the ten intrinsic powers (*data svadhā*, RV. 10. 92. 4). The principle of *Loka* refers to the triad of *Prithivī*, *Antarikṣha* and *Dyaus* which must be present for *Prāṇa* taking a material body. The Rīg Veda itself says that as soon as *Virāj* produced its *Puruṣa* the latter needed a pair of *Dyāvā-Prithivī* (*sa jāto atyari- chyata pātchād bhūmimatṛo purāḥ*, RV. 10. 90. 5). Earth behind and Heaven in before is the formula of procreation.

The second element of *Virāj* is *Deva* representing the heavenly and earthly powers known as *Viśvedevāḥ* (also *Divya Pārthiva Indriya*, VS. 7.3.), which should be present at each centre of individual manifestation.

The third principle is entitled *Deva-Gaṇaḥ*, the hosts of *Devas*, which means the eight *Vasus*, eleven *Rudras*, twelve *Ādityas* and two *Aśvins*, making a team and constituted as a *Chakra* of three fellows as it were, joined together by the two *Aśvins* and having their source in the thirty-fourth component which is *Chaturtrīṃśa Pra-jāpati* himself, the Unmanifest source of the power of the Manifest Wheel.

The fourth element of *Cbbandas* or rhythm is self-explanatory, which should be present as the basis of the movement of the Cosmic pendulum. It is well said that cosmisation is rhythmisation. The three metres, *Gāyatrī*, *Trishṭup* and *Jagati*, of which Dīrghatamas speaks later in this hymn, are but symbolical statements of the underlying cosmic measured and regulated movement.

The principle of *Dik* or the cardinal points refers to the fourfold pattern of the Cosmos (*chatusṭṭayam vā idam sarvam*) as exemplified in a number of tetradic groups.

The principle of *Ṛitu* is essential for manifestation of *Prāṇa*. *Agni* is found in two forms, namely, *ṛita* and *satya*; each unit of *ṛita* which has no centre or fixed point and is therefore, formless, must become integrated into an ordered system which then makes up the *ṛitu*, the season or the proper fixture of time when the energy can become effective. Each potential source finds its fulfilment or gives expression to its hidden possibilities in its appropriate *ṛitu*. The ripening of the seed in the fruit or in the Father and Motherprinciples is governed by the same law of *Ṛitu*.

The principle of *Stoma* signifies stock-piling. Life is *Prāṇa-Agni* and starts from a spark to burst into full conflagration. Unless it has the quality of *Stoma*, it will not be able to keep together in its own centre the *Prāṇa* that is being produced

every day. The *Stoma* doctrine is related to that of *Vasatākāra*, that is the manifestation of the centre comprised of the activism of the *akshara devas*, Brahmā, Indra and Vishnu into five other concentric sheaths, known as *trivṛit*, *pañcabaśa*, *ekavimśa*, *satatrinīśa* and *trayastrinīśa Stomas*, which symbolise the five physical sheaths of matter round a *Prāṇic* centre. *Vasatākāra* is spoken of as a divine chalice, a *deva-pītra* in which the *Prāṇic* energy is contained (*Prāṇo vai Vasatākārah*, ŚB. 4. 2. 1. 29). It is in fact the same *Prāṇa* principle becoming concrete as *Yajña* through the *Stomas* (*Prāṇā vai Stomāḥ*, ŚB. 8. 4. 1. 3; *yadū ha kiñcha devāḥ kurvate stomenaiva tat kurvate, yajñā vai Stomo yajñenaiva tat kurvate*, ŚB. 8. 4. 3. 2).

The eighth component of *Virāj* is the principle of *Veda*, which is the symbol of *Trayī Vidyā*, the triadic doctrine on the one hand and of the *Rishi* principle on the other. The *Rishis* are defined in the *Satapatha* as the *Prāṇic* energies which exist in the beginning of creation as *Asat*, and then diversified as Seven in the manifest world.

The ninth element of *Virāj* is the *Hotraka*, namely, the four or seven priests essential for the performance of *Yajña*.

The tenth principle is that of *Indriya* or the instruments of *Prāṇic* manifestation through which Indra (= *Madhya Prāṇa*, ŚB. 6. 1. 1. 2.) functions in the conscious state.

Wherever there is Motherhood, these ten essential elements of *Virāj* are present as constituting the *Yoni* or the Womb of the Mother, and similarly the Seed or *Retas* of the Father. It is to these ten dynamic elements of manifestation that a reference is made in this Mantra.

The third part of this stanza refers to the Eye of *Sūrya*, moving with the power of *Rajas* or as being encompassed by the *Rajas* or the *Lokas*. The Eye of *Sūrya* is *Sūrya* himself as functioning in the conscious or manifest world and the power by which it works is said to be *rajas* or the principle of motion (cf. RV. 1. 35. 2—*ā kṛishṇena rajasā vartamānaḥ*). The Sun is at the midpoint of the conscious and sub-conscious worlds, namely, of *mṛityu* and *amṛita* (*niveśayann amṛitam mṛityam cha*) or of Life and Matter. It is said that what exists on this side of *Sūrya* is encompassed by *mṛityu* and that which is beyond is *amṛitam* (ŚB. 10. 5. 1. 4).

Sūrya is the principle of *trayī vidyā* (*trayī vā eshā vidyā tapati*, ŚB. 10. 5. 2. 2) and as such is spoken of as the Great Eye of *Varuṇa*, *Mitra* and *Agni* (*chakshurmitrasya varuṇasyāgneh*). *Sūrya* is the visible Eye of the transcendent Creator (*chakshuḥ sūryo ajāyata*, RV. 10. 90. 13).

The *Brāhmaṇas* explain the Eye as being the symbol of the triadic pattern of creation represented in its three portions, white, black and red (*trivṛid vai chakshuḥ śuklam kṛishṇam lobhitam iti*, KB. 3. 5). The triple cosmos is the Eye of *Sūrya*, opening and closing by the dual function of *Prāṇa* as contraction and expansion.

MANTRA 15

साकंजानां सप्तयमादुरेकजं षळिद् यमा ऋषयो देवजा इति ।

तेषामिष्टानि विहितानि धामनः स्वात्रे रजन्ते विकृतानि रूपशः ॥

—ऋ० वे० १।१६।१५॥

Of the Seven *Sākañja Prāṇas*, the Seventh is named the Single born (*Ekajam*). The Six are twins, the *Rishis* born of the Gods.

Their sacrifices are ranged, each in its proper position. Modified in various forms they move on a fixed substratum (*sthāte*)¹⁵.

The Mantra describes the seven *Sākañja Prāṇas*, i. e. the seven diversified prāṇic energies from one original source which are known as the seven sages (*sapta viprāḥ*), or the seven differentiated *Rishis* (*virūpāṣaḥ ṛishayaḥ*, RV. 10. 62. 5), or the seven sons of one *Aṅgiras* (10. 62. 5), or the seven sons of *Agni* (*te aṅgirasas sūnavasṭe agneḥ pari jajñire*). The *Asat* principle which precedes the *Sat* or the manifest cosmos is explained as the *Rishi Prāṇa*. Alone it does not create and therefore, becomes differentiated as *Sat*. These are also referred to as the seven divine *Rishis* (*Ṛishayaḥ sapta daivyaḥ*, RV. 10. 130. 7; VS. 34. 49; also as *devaputrā ṛishayaḥ*, RV. 10. 62. 4).

Of these *Sākañja Prāṇas* represented as the seven sages, the seventh is said to be *ekaja*, born of One. He is the eldest brother who becomes seven, and the One is the transcendent unborn referred to as *Aja* and *kimapisvidikam* in Mantra 6. It is he who upholds the other six brothers. This seventh brother is also referred to in RV 10. 99. 2 where Griffith explains it as *Septimus* and thinks that it was probably intended as the name of some *Rākshasa* or demon. The *Rig Veda* rather speaks of his intrinsic powers (*Saptatbasya māyāḥ*), which *Indra* with his *Marut* companions

¹⁵Griffith—Of the co-born they call the seventh the single-born ; the six twin pairs are called *Rishis*, Children of Gods.

Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

Wilson—Of those that are born together, sages have called the seventh the single-born ; for six are twins, and are moveable, and born of the gods : their desirable (properties), placed severally in their proper abode, are various (also) in form, and revolve for (the benefit of) that which is stationary.

(*anīśāṇā*), i.e. occupying the same nest) and with his younger brother Vishṇu conquers or brings under his sway. We think that the meaning of *Saptattha* is the same as in 1. 164. 2 and 10. 99. 2, namely, the eldest of the seven brothers or sons of Agni which according to the triadic pattern is Mind itself, the other six brothers being *Prāṇa* and *Apāna* *Bhūtas*, which are under the power of the Mind. *Manas* is spoken of as a mysterious *Yakṣa* (*yadapūrvam yakṣam antaḥ prajānām*, VS. 34. 2). The *Mahat* is the first category of creation, same as *Buddhi* or *Manas* or the Universal which as a *Yakṣa* or *Bhūta* is frightful and therefore has to be brought under control by Indra.

The symbolism of *Sākañja Prāṇas* is explained as the *sapta-śīrṣhāḥ Prāṇas*, viz. the two eyes, two ears, two nostrils and one tongue. This is alright so far as the concrete forms are concerned, but esoterically, the Mantra speaks of the Heptad principle emanating from the one source.

It is stated in the second line that their respective functions (spheres of *Yajña*, *ishyāni*) are arranged (*vibhitāni*) according to a divine order in which each one is assigned its own station (*dhāma*) out of the seven stations which belong to Earth, or the principle of Motherhood (*prithivīṣṭh sapta dhāmabbhiḥ*, RV. 1. 122. 16).

The substratum against which the seven *Prāṇas* function is the principle of rest or the fixed centre, here called *sthātra*, same as *aja*, or *sthānu* of later literature. The various forms (*rūpa*) arising out of the modifications of the seven (*vikṛitāni rūpāṇi*) derive their movement by the power of the fixed centre. The seven *prāṇic* forces are manifesting themselves as all the forms of the cosmos and they emanate from the One Stable Source, *Sthātra*, which is Unborn (*Ajāyamāna*, cf. *Prajāpatiścharati garūḇe antarajāyamāno bahudhā vijāyate*.)





Mantra 16-जानसी कन्या (शतरूपा)

Mind-Born Woman in Each Man
(*The Hundredfold Beauty*)

MANTRA 16

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षणां वि चेतदन्वः ।
कविर्यः पुत्रः स ईमा चिकेतु यस्ता विजानात् स पितुष्पितासत् ॥

ऋ० वे० १।१६।१६॥

They told me these were males, though truly females: he who has eyes sees this, the blind discerns not.

The son who is a Sage comprehends this : he is in wisdom his father's father who knows them rightly.¹⁸

Griffith says that the 'meaning is obscure' and Wilson observes that 'this is a piece of grammatical mysticism'. Only the first foot of the stanza is significant; the rest three are merely laudatory. The idea is that basically each individual is androgynous, half male and half female, which in later Sanskrit is known as *Narānārī-maya-deva* or *Ardhanārīśvara* (*Mānasollāsa*, vol. 2, p. 64). Originally, it was a Vedic idea to conceive of the world as comprised of Agni and Soma (*Agnishomāt-makam jagat*) and of each living person as *Agnishomīya patu* (ŚB. 5. 3. 3. 1; 2. 4. 4. 11; 9. 5. 1. 23; also see my 'Vedic Lectures', *Soma-Vidyā*, p. 91).

Agni is not exclusively Agni; and so also is Soma, but each Agni carries within its womb the Soma principle and so does Soma. In fact Agni is Heat (*ghramisa*) and Soma is typified as Cold (*Hima*) and as stated in the Atharva Veda, both of them are two forms of Agni (AV. 13. 1. 46).

The Rishi puts it rather in a flamboyant style : Those who are spoken of as males are females, and *vice versa*, those who are overtly females are covertly males. This is a truth which holds good both on the plane of biology and psychology. If we may be allowed the use of modern terms these are the principles of *animus* and *anima*, the male and the female psychic principles respectively. The harmones and

¹⁸ Griffith—They told me these were males, though truly females : he who hath eye sees this, the blind 'discerns not.

The son who is a sage hath comprehended : who knows this rightly is his father's father.

Wilson—They have called these, my virtuous females, males: he who has eyes beholds; the blind man seeth not : he who is a sage son understands this, and he who discriminates is the father of the father.

enzymes of the testis and ovaries are relatively present in greater or lesser degree in every biological centre and a very subtle scheme of genetic composition has been devised by Nature through the single life-principle bifurcating as male and female, which although separated on the conscious plane of matter, still retain their 'marriage' or *eka-yonitā* on the plane of *Prāṇa* and *Manas*, i.e. Life and Mind. In the dream state each man creates his woman and so each woman her man.

This is in fact the doctrine of *Brahmā* creating his mind-born Daughter and falling in love with her to which the *Purāṇas* refer as *Brahmā-Śatarūpā* or *Brahmā-Sarasvatī* doctrine (Cf. 'Matsya Purāṇa', Ch. 3.31).

It is the same as the splitting of the single primeval egg by its inherent self-potency into two parts as Father and Mother, Male and Female (*strī rūpam ardhama-karot, ardhani purnasā rūpavat*, Matsya. 3.31). These two progenitive principles are of composite nature, traceable to a single source. That single source is the Creator himself symbolised as *Brahmā* who meditated in his heart to discover a creative optimum and then by auto-fission created *Sāvitrī*, *Sarasvatī* or *Śatarūpā* as His Female Energy. Each Female in human, animal, or plant kingdom is an aspect of this *Śatarūpā* (*śatarūpā cha sā khyātā sāvitṛī cha nigadyate*, Matsya, 3. 31).

The *Kāma* motif is at the root of this pair, each of which is forced to find its opposite centre like the two poles of electric current interacting and pulling each other. This happens because each woman carries within her the male counterpart and each man the female *Prāṇic* energy, as stated in the Mantra. The single *Prāṇic* principle which bifurcated for procreation aspires to unite for that very purpose and still retain its dichotomy. Their mutual magnetism is the principle of *Kāma*, which was created as the first effective power in the creative chain and will remain ever so up to the end of Time (*Kāmastadagre samavartatādhi manaso retaḥ brathaman jadāst*, RV. 10. 129. 4). The shaft of love which pierced the heart of *Prajāpati* when he created *Śatarūpā* is still the dart that is piercing the hearts of all biological centres (see my 'Matsya Purāṇa—A Study', pp. 47-48).

This fundamental proof of the *Ardhanārīśvara* or *Agni-Soma* principle has been accepted and publicised at several levels in India, viz. in the *Saṁhitās*, *Purāṇas*, cults, iconography and folk-lore.

It is possible to address each person as both Man and Woman, young girl and young boy (*tvam strī tvam pumān, tvam kumāra uta vā kumārī*, AV. 10. 8. 27).

This doctrine of *Ardhanārīśvara* is even more emphatically stated in RV. 8. 33. 19 :—

*'aībhāḥ paśyasva mopari samtarāṁ pādakan bara
mā te kaṣṭhāṇa dṛiṣantstrī hi Brahmā babhūvitha.*

Griffith says that the Mantra is not very intelligible, but his translation may be given before we try to explain it :

“Cast down thine eyes and look not up. More closely set thy feet. Let none see what thy garment veils, for thou, a Brahman, hast become a dame.”

Here the two pairs of words *adbh* and *upari* have the same meaning as *adbh* and *ūrḍhva* in the case of the cosmic *Aśvattha* in the *Gītā* (15. 1) and of *ūrḍhva* and *iba* in the *Puruṣa Sūkta* (10. 90. 4). In all these places, *ūrḍhva* is the centre of *Prāṇic* creation and *adbh* is the outer world of material manifestation. The Mantra says four things :—

(1) Do not look up in the *Prāṇic* source (*Mānasī sṛisṭi*), for there the male and the female existed as undifferentiated, but if you look to the level of the *Pañcha Bhūtas*, there you find the two forms have separated.

(2) You bear yourself well on the two feet, implying that the two aspects of *Prāṇa* which exist separately in the male and the female forms have got to become united like the two banks of a river by crossing from one to the other (*saṁtarāṁhā*). The word *pādaka* or feet is symbolical of *bhūta* or *pṛithivī*, i.e. the material bodies of the male and the female (*padbhyāṁ bhūmih* RV. 10. 90. 14).

(3) Let none see what thy garment veils. This is said about the female form concealing the male inside her outer garment or the physical body.

(4) *Brahmā* has assumed a female form in your person. This is said of a male who is openly a man in the physical body but in reality carries a female in his inner being. *Brahmā* who was personified as the male creator, himself became a woman as *Śatarūpā*, and that phenomenon is present in all biological manifestations. *Brahmā* is the symbol of fire and the woman is the symbol of *Soma*. It was the single principle of creative Fire known as *Abhidha Tapas* or *Agraja Tapas*, the primeval Heat which became transformed as Heat and Cold, or *Rita* and *Satya* (or Water and Fire).

The second quarter of the Mantra says, ‘he who has eyes sees this; the blind does not discern this phenomenon.’ Here it is not physical vision or blindness that is intended, but vision in the region of *Prāṇa* is spoken of as ‘sight’ and vision in the *Bhūtas* as ‘blindness’. This is the same as stated in the *Gītā* (*yā nīlā sarvabhūtānām*, 2. 69) and in the *Devī Māhātmya* (*divāndhāḥ prāṇināḥ keshid rātrāvandhās tathāpari*, 1. 35).

The son of a Poet who himself is a Poet (*kaṁviryab putrab*), i.e. whose vision transcends the material world truly knows this secret and in his wisdom is the true son of his father (*pitushpitā*). Here the son is *Indra*, the principle of Mind (*yo jāta eva prathamā manasvān*); his father is the universal *Parameshṭhi*, whose father is the self-existent *Svayambhū*. In *Parameshṭhi* or the Universal *Rita* is the bifurcation of Father and Mother as stated in Mantra 8, but in *Svayambhū* they are one.

MANTRA 17

अवः परेण पर एनावरेण पदा वत्सं विभ्रती गौरुदंस्थात् ।
सा कर्द्वाची कं स्वदर्धं परागात् कं खित् सूते नहि युथे अन्तः ॥

—ऋ० वे० १।१६४।१७॥

Beneath the Upper Realm, above this lower One, the Cow has appeared with her Calf tethered to her foot.

Wither-going, to which Half has she departed, where calves she ? Not amid this herd of cattle.¹⁷

The last Mantra of the *Ardhanārīśvara* is like a prelude to the doctrine of *para* and *avara*, elaborated in Mantras 17, 18 and 19. This *Para-Avara* doctrine is a significant item of Vedic thought in which the immortal world is the upper one and the mortal creation is the lower one. We have just mentioned the two terms '*ardhra*' and '*adbha*'. The immortal heavens and the mortal earth, the centre and the circumference, the *Hridaya* and the *Maṇḍala*, the *Yājusya Puruṣa* and the *Rik-Sāman* principles, all these imply through a varied symbolism, the same basic idea, namely, the deeper subtler world of *Prāṇa* and the outer gross world of Matter. Both are essentially the two aspects of the single Reality which is depicted here in several ways. Beneath the upper realm and above this lower realm, there is an intermediate point called *Nāka Prishṭha* or *Divas prishṭha*, which in modern term may be explained as the midmost point of consciousness where the conscious and the sub-conscious states pass into each other.

At this juncture where the *Martya* and *Amṛita* are coming into contact appears the Cow with her Calf. The Cow is *Virāj* or Universal Nature and the Calf is *Sūrya*, the symbol of Brahman in triadic manifestation. As we have explained above, Infinite Nature is the Cow which has created millions and billions of *Sūryas* standing in one axial alignment which ultimately form part of the one primeval *Sūrya*

¹⁷ *Griṣṭi*—Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.

Witherward, to what place hath she departed ? Where calves she ? Not amid this herd of cattle.

Wise—The cow, holding her calf underneath with her fore-feet, and then above with her hind-feet, has risen up : whither is she gone ; to whom has she turned back when half-way ; where does she bear her young : it is not amidst the herd.

who was the Calf of the Great Mother and who has assumed the many names and forms, that is, become a Calf for each Cow. As soon as the Cow measures out by her foot-steps, the Calf follows and accompanies her as a matter of course. The word *padā* symbolises movement and is spoken of here in her two aspects of Rest and Motion (*padā bibhrati* and *udasthāt*).

The Cow is said to be *kadrīchī*, 'whitherward bound', i.e. roaming in unknown destination which is explained here *kaṁ sviḍ arḍha*, same as *katama arḍha*, the Unknown Half of the Atharva Veda (AV. 10. 8. 7, 13). The lower half is visible as creation, as the cosmos, —*arḍhena viśvam bhūvanam jajāna*—the address of the other half is unknown, for it has left no sign here.

The doctrine of *yūtha* or Herd is mentioned here. The cosmos is the Herd and the transcendent Being is *Ekam*. We know that the Cow *Viśvarūpā* or *Virāj*, is fecundated in the Universal or *Parameshībī* by the Sire, the Bull, *Soṣyambhū* and from their union this Cosmos which is an enclave of all the celestial and earthly powers has come into existence. The Sanskrit terms *yūtha* and *Gaṇa* found in the Rig Veda are synonyms and they refer to the entire team of differentiated Devas whose Lord is *Gaṇapati* or *Brahmanaspati* or the Universal. This imagery may be understood through Purāṇic symbolism. The *Gaṇadevas* appear in the region of *Sūrya* which comprises the *Vasus*, *Rudras* and *Ādityas* as symbols of *Trayi Vidyā*. He is the same as *Rudra* and the triple world of *Prithivī*, *Antarikṣa*, *Dyaus* known as *Rodasi* is the region in which the presiding deity is *Rudra* and in which the *arḍha-nārīśvara* form of *Rudra* is the central fact of Life, i.e. the birth of *Prāṇa* or the living cell by the union of the two parents or by virtue of the *arḍhanārīśvara* principle. Now *Rudra* is well known as *Gaṇapati*, the Lord of *Gaṇas* or *Pramathas*, which is the same as *yūtha*.

The great Cow roams in the upper regions where she has her pasturage, and after being sired by the Bull the Dame delivers the Calf which is this *Sūrya* or Cosmos.



MANTRA 18

अवः परेण पितरं यो अस्यानुवेदं पर एनावरेण ।
कवीयमानः क इह प्र वोचद् देवं मनः कुतो अधि प्रजातम् ॥

—ऋ० वे० १।१६।१८॥

Beneath the Upper Realm and above the Lower One, who knows the father of this Calf ?

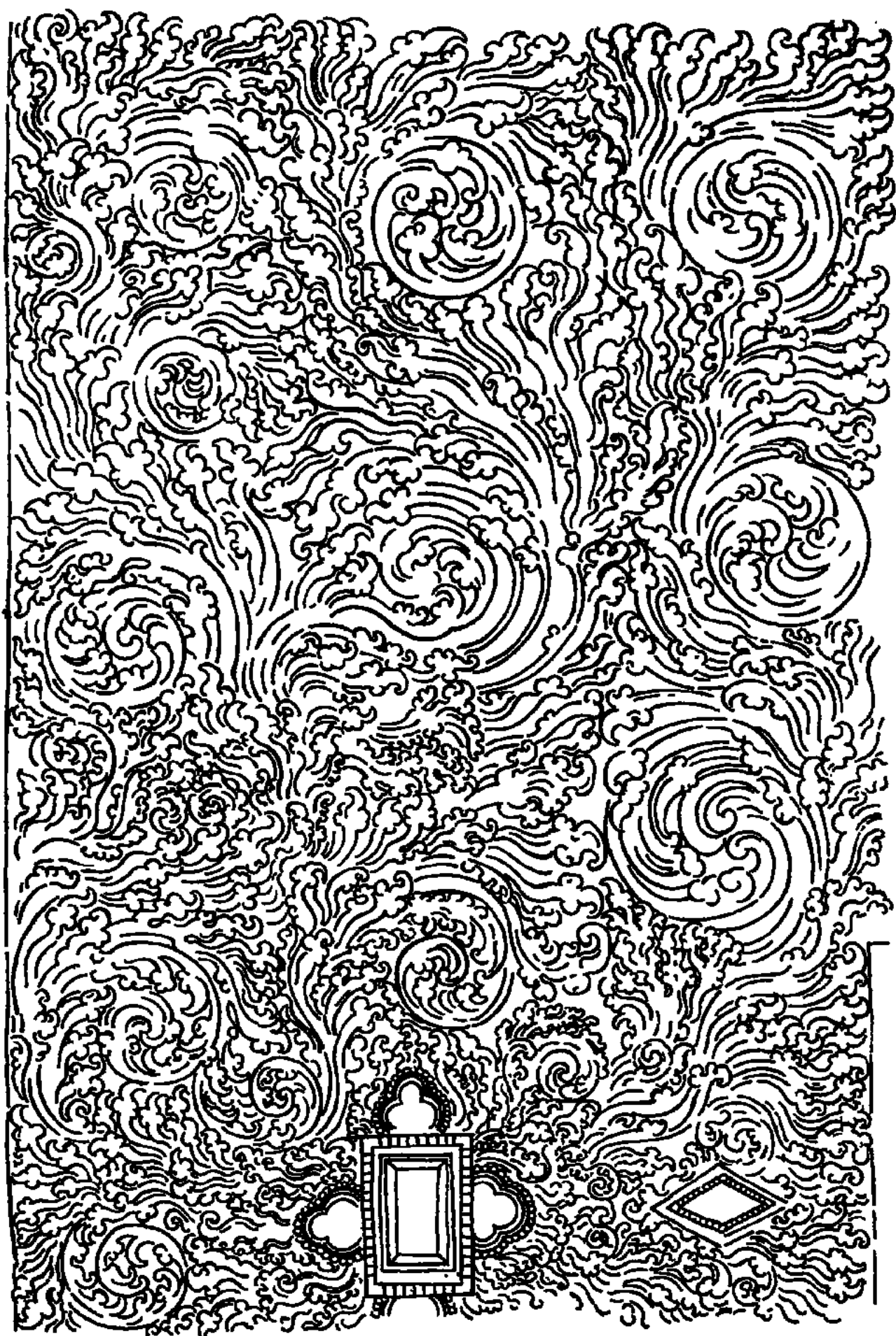
Who as a Sage putting his thoughts into verses has been able to declare whence hath the godlike Mind originated.¹⁸

The doctrine of *Para-Avara* is restated here. According to the definition, *Dyaus Pitā Prithivī Matā*, Heaven is Father and Earth is Mother, *Sūrya* is Father for purposes of this Mantra. In the Vedic cosmology of seven Lokas, *sapta dhāma*, there are two pairs of Parents, namely, *Svayambhū* and *Parameshṭhi* as the Universal Parents and *Sūrya* and *Prithivī* as the individual parents for each manifest cosmos, both of them having an *antarikṣha* or a midpoint where the two meet and mate for procreation. In Mantra 17 we have the *Parāvāra* doctrine stated with reference to the universal parents and in Mantra 18 with reference to the manifested parents. In this region of *Sūrya* and *Prithivī* or *Rodasi* i.e. the world of Rudra, *Sūrya* and *Prithivī* represent the *arḍhanārīśvara* form. Here *Sūrya* is *Para* and *Prithivī* is *Avara*, and the midmost point or the *Nāka Prishṭha* where the Father sits and the Mother meets him is *Parāvāra*, referred to in the Mantra as 'lower than *Para* and higher than *Avara*'.

In the next half of the Mantra is stated the great mystery of the universe, namely, the creation of a God named as Mind (*devam manah kuto adhi prajātam*). The Mind is a mystery said to be an unknown Yaksha. What is its source ? is the question. The physical body is lifeless, made of the five gross elements of Matter, none of which has the slightest trace of psychical faculty. What

¹⁸ *Griffiths*—Who, that the father of this Calf discerneth beneath the upper realm, above the lower, showing himself a sage, may here declare it ? Whence hath the Godlike spirit had its rising ?

Wilson—He who knows the protector of this (world) as the inferior associated with the superior, and the superior associated with the inferior, he is, as it were, a sage ; but who in this world can expound (it) ; whence is the divine mind in its supremacy engendered.



Mantra 18—देवं मनः

God as Mind

then is the parentage of Mind ? The Rishi takes up a challenging tone and says that those who compose the Mantras or as poets leave their thoughts in the verses, let them declare if they know the mystery of the Mind, which is a God and is the greatest of all gods. We do not know if a higher assessment, a more lofty enunciation of the powers of Mind is found elsewhere. The conscious, sub-conscious, unconscious and collective unconscious, and whatever else modern teachers of the mysteries of Mind may formulate, this great secret remains still the dark region of our knowledge, and he verily may be said to be endowed with vision who can see in this long darkness. Each one of us here is as it were a blind Dīrghatamas. Who has known ? Who has said ? This kind of style is used in the Rīg Veda where higher metaphysical points of the secret doctrine are on the forum.

The principle of Mind is the same as Manu who was the Archetypal Prajāpati and who is identified with Sūrya as his son, namely, Vaivasvata Manu, the Progenitor of human race, whose thousand rays have descended into each individual centre as the individual Mind. The cosmic Mind is *Vijñāna* and the individual *Prajñāna*; the former is thousand-syllabled, *Sahasrākṣhara*, the latter as of measured syllables; the former is of a thousand spokes, *sahasrāra*, and the latter of a single spoke or three spokes (*tryara*), the former is a lotus of thousand petals, *sahasrāra dala-padma* and the latter but a single petal of that cosmic Lotus. The former is thousand rayed, *sahasrāmṣu*, and the latter is a single ray of that resplendent Sūrya, which is Brahman itself. These are all two aspects of one and the same Manu Prajāpati who is graphically described as covering these various aspects of his power as Agni, Indra, Prāṇa and eternal Brahman (*Etameke vadantyagnim manumanye prajāpatim, Indrameke pare prāṇam, अपरे ब्रह्मा सत्वात्म, Manu Sm. 12. 123*).

Such then are the depths of psychology awaiting to be gauged in order to understand a whit of Mind's mystery which the Rishi here identifies with Divinity.

Indeed, all the Vedic gods would find their source and culmination in the one principle of Mind which is sometimes symbolised as Āditya or Sun, spoken of as the personification of All-Gods, *Sarva-devatva*.



MANTRA 19

ये अर्वाञ्चस्ताँ उ पराञ्च आहुये पराञ्चस्ता उ अर्वाञ्च आहुः ।
इन्द्रश्च या चक्रयुः सोम तानि घुरा न युक्ता रजसो वहन्ति ॥

—ऋ० वे० ११६४।१९॥

Those that are coming below, they say are going up ; those that are going up, they call coming below.

O Indra and Soma, what you have made, Steads bear with the power of Rajas, yoked, as it were, to the Car-pole.¹⁹

The same doctrine of *Para* and *Avara* is continued. The *parārdha* is becoming *avarārdha* and the *avarārdha* is returning to merge into *parārdha*. This is the cycle of Time and of Creation. The immortal heaven is creating the mortal earth and the mortal earth returning to its immortal source. The word *arvāñchah*, 'coming near' refers to the downward movement of the wheel (*nigrābha*), and *parāñchah*, 'going up', to the upward movement (*udgrābha*). The implication is that the ascending node carries within itself the potentiality of descent and similarly the descending point must rise up again. This is the Law which makes up the rhythmic movement of the Cosmic Wheel, Time Wheel, and the individual Life-cycle possible. It is like an inverted Tree having its root above and its branches below. The *arvāk* or the lower branch of the tree is known as *sat sākhā* and *parāk* as the *asat sākhā*. Here this symbolism applies to Matter and Prāṇa respectively. Manifestation in Matter is the lower order but which people generally regard as the reality, whereas Prāṇic manifestation which is of a higher order is regarded as of lesser importance. This is the topsyturvy view of Life and creation held by the people.

The Atharva explicitly gives the meaning of *Para* and *Avara* :—

Asacchbhākām pratisṭhantīm paramamiva janā viduḥ

Uto sanmanyante' rare ye te Sākhāmupāsate (AV. 10. 7. 21)

¹⁹ *Griṣṭi*—Those that come hitherward they call departing, those that depart they call directed hither. And what so ye have made, Indra and Soma, steeds bear as it were yoked to the region's car-pole.

Uṭṭasa—Those which (the sages) have termed descending, they have also termed ascending ; and those they have termed ascending, they have also called descending ; and those (orbits) which thou, Soma and Indra, hast made, bear along the worlds like (oxen) yoked to a wain.

(Griffith): "Men count, as it were, a thing supreme non-entity's conspicuous branch; and lower men who serve thy branch regard it as an entity."

Here the two branches are named as *asat* and *sat*, where *asat*, as explained in the Śatapatha, refers to Prāṇa : '*Asat* existed in the beginning. They asked what was that *Asat*? (They replied) the Rishis, verily, in the beginning were the *Asat*. They asked : who were those Rishis? (The reply is) that the Prāṇas were the Rishis. Because the Prāṇas desiring to create All This (the Cosmos), exerted and performed *tapas*, therefore they were known as the Rishis' (ŚB. 6. 1. 1. 1).

The other branch is named the *Sat lākṣā*, which is, what the *avaras* say about it, implying that it is the lower branch.

This doctrine of *Asat* and *Sat* is elaborated in the R̥g Veda (RV. 10. 72. 2-3, *devānām pūrvye yuge' sataḥ sadajāyata*). That is, the existent creation emanates from the non-existent and that was the ordinance in the primeval divine ages.

Griffith's rendering is off the mark and so also of others cited by him in his footnote : "The stanza may be rendered, in accordance with Professor Goldstücker's interpretation (O. S. Texts, V. p. 384) : Some count as it were supreme this branch existing, non-reality; But some, inferior, deeming it reality, adore thy branch : that is, in Prof. Goldstücker's words : 'Some people think that the *existing* branch (i. e. the existing Vedas—compare verse 20), which is not *the* reality (*asat*), is, as it were (*iva*), the highest (*paramam*) Veda; on the other hand, those (people) inferior (to the former), who believe that it is the reality (*sat*), worship thy branch (i. e. those later Vedas).' Professor Ludwig suggests the reading *apare*, others, instead of *avare*, inferior; in which case the meaning would be that different men entertain different opinions regarding the relative priority of the existent and the non-existent. My version in the text follows Muir's rendering which was partly suggested by Prof. Aufrecht."

The *asat* and *sat* correspond to *para* and *avara*, to *prāṇa* and *bhūta*, to *śrūṭva* and *adbh* respectively.

The second part of the stanza says that Indra and Soma have created these relative divisions of the upper half and the lower half. Indra or Sūrya is the symbol of the Father-principle and of heaven and Soma of the Mother-principle or the earth or Matter. They pull together like two oxen drawing a single wagon.

Their power or the force exercised is the *rajas* which is twofold, namely, *kṛishṇa rajas* and *śukla rajas*, moving together like the two wheels (*vivartate abanī cha-kriyava*, RV. 1. 85. 1; *Ā kṛishṇena rajasā vartamānaḥ*, 1. 35. 2; *abāścha kṛishṇam abavar-smam cha vivartate rajasī*, RV. 6. 9. 1.; also *kṛishṇa* and *ruśad arcib*, RV. 4. 7. 9; also

the two *rajās* forces one turning east and the other opposed to it, RV. 10. 37. 3; also, 1. 115. 5; 8. 43. 6).

The two forms of *rajās* symbolise the twin principles of rest and motion, the black or dark signifying stasis (*sthitī*) and the white stands for movement (*gati*). They produce the mutual tension by which alone the pulls towards the centre and away from the centre are exercised. Without this duality the chariot of the Sun-god would not be able to move. In Rig Veda (3. 40. 8-9) there is again a reference to the two extremes, namely, far and near, *parāvata* and *arvāvata*, between which Indra functions.

There are many other forms of this basic duality mentioned in the Vedas and in later literature, to which Coomaraswamy has drawn pointed attention :

"The notion of a single principle that faces in two opposite directions, that, namely of the Janus type in iconography, is thus extensively developed in the Rig Veda, e. g. X. 5. 6, where Agni is stationed 'at the parting of the ways' (*patbām nisarg*), that is of course on the threshold of the gate of the worlds (*lokadvāra*). Amongst the consequences of such an opposite orientation of light and dark worlds we may note, for example, "Those that come hitherward (*arvāñchab*), they call departing" (*parāñchab*), RV. 1. 164. 19, and "What incantation the Angels pronounce forward (*avastāt*) that Titans pronounce backward (*parastāt*), JB. I. 125, analogous to which is the pulling of the *Devas* and *Asuras* in opposite direction at the Churning of the Ocean, and it should not be overlooked that such an opposition of the opposing principles is indispensable for creation. From the Karmakāṇḍa and the Kṣatriya point of view, the auspicious motion is forwards in a rectilinear sense; but from the Jñānakāṇḍa and Brāhmaṇa point of view the auspicious direction is, not indeed backwards, but in a sense to be explained—nevertheless an opposite one. Inevitably opposite, for when the forward steps have been taken, they must in some sense be retraced, whatever have been affirmed must also be denied, whatever has been stolen must be restored, if ever the wayfarer is to reach That One "who never really rises nor sets." For the extraverted consciousness, accordingly, an introversion is required, and this is what is alluded to in all such expressions as *pratyañchana*, "reverse thinking", defined as follows by Maṇiprabha on YS. 1. 29, "Thought is said to be reversed (*pratyañch*) when it turns (*añchati*) against the current" (*pratiṣṭam*), which as Bhoja adds, "is effected in the case of Yogis." The "upstream" imagery, which recurs also in Pali Buddhist *uddhamsota*, "upstreamer," is first to my knowledge explicitly employed in TS. VII. 5. 7. 4, *pratikūla iva vā itaḥ samargy lokāḥ* "Heaven world is counter-current as it were from here," cf. JB. III. 150 and PB. XXV. 10. 12-18. As a further example of "reverse thinking" may be

cited BG. II. 69, "That which is night of all the beings is for the truly poor man (*saṁnyāsin*) the time of wakening; when other beings are awake, then it is night for the seeing Muni," cf. "the Light that is in you is darkness," and the discussion of *sushupāṇam* in section 6 above, recalling that *sushupta*, "Deep Sleep", is contrasted in the Jñānakāṇḍa with the "Waking State" of consciousness, as superior to inferior.

"It is important to observe, at the same time, that the 'opposite direction' is not a backward one, but onward (TS. VII. 2. 1. 3. *prāṇi iva hi svargah*). The Wayfarer, whether he continues on the *devayāna* or lingers on the *pitriyāna*, is always thought of as following up the circle of the Year, he does not turn about leftwise to go backwards (incantations are repeated backwards and widdershins movements made only in *black* magic); any such backsliding (*avasarpaṇa* as contrasted with *atisarpaṇa*) would involve, not the desired integration (*samskāraṇa*) but a disintegration (*vikarṇa*, *Visramisana*). It should be added that the circumambulation of the Year which represents the individual's pilgrimage envisaged as if taking place on a given level of reference, a single "word" (*loka*), can be regarded from another point of view as a movement outwards (*pravṛitti*) from the centre towards the circumference and conversely (*nivṛitti*) this motion following first a downward and later an upward course on a continuous spiral centred about the axis of the universe; the points at which the spiral cuts successive levels of reference, and in particular those planes that represent the 'seven worlds', representing the different stations that are occupied by this individual principle in the course of its transmigration (*paribhramāṇa*), and modification (*vṛitti*). The Wayfarer in either case, when half the circle has been run, or when the spiral is reversed, moves now in a new and opposite direction, "counter-current". The turning point, so critical in the history of the individual, is referred to in religion as a repentance, or even more significantly as a conversion, while in metaphysics, this is the "reversion of the spiritual power", (*brahmaṇa āvartah*) as cited above, of which, dis-passion (*vairāgya*) is the sign. (A. K. Coomaraswamy, "Angel and Titan", An Essay in Vedic Ontology, in JAOS, Vol. 55, No. 4, pp. 402-4).



द्वा सु॒पर्णा सु॒युजा॒ सखा॑या॒ समानं॑ वृ॒क्षं परि॑ वस्वजते ।

तयो॑रन्यः पि॒प्पलं स्वा॒द्वत्त्यन॑श्नन्नन्यो॒ अभि॑ चाक॒शीतिं॑ ॥

—ऋ० वे० १।१६।२०॥

Two Birds, fast bound companions, clasp close the self-same tree.

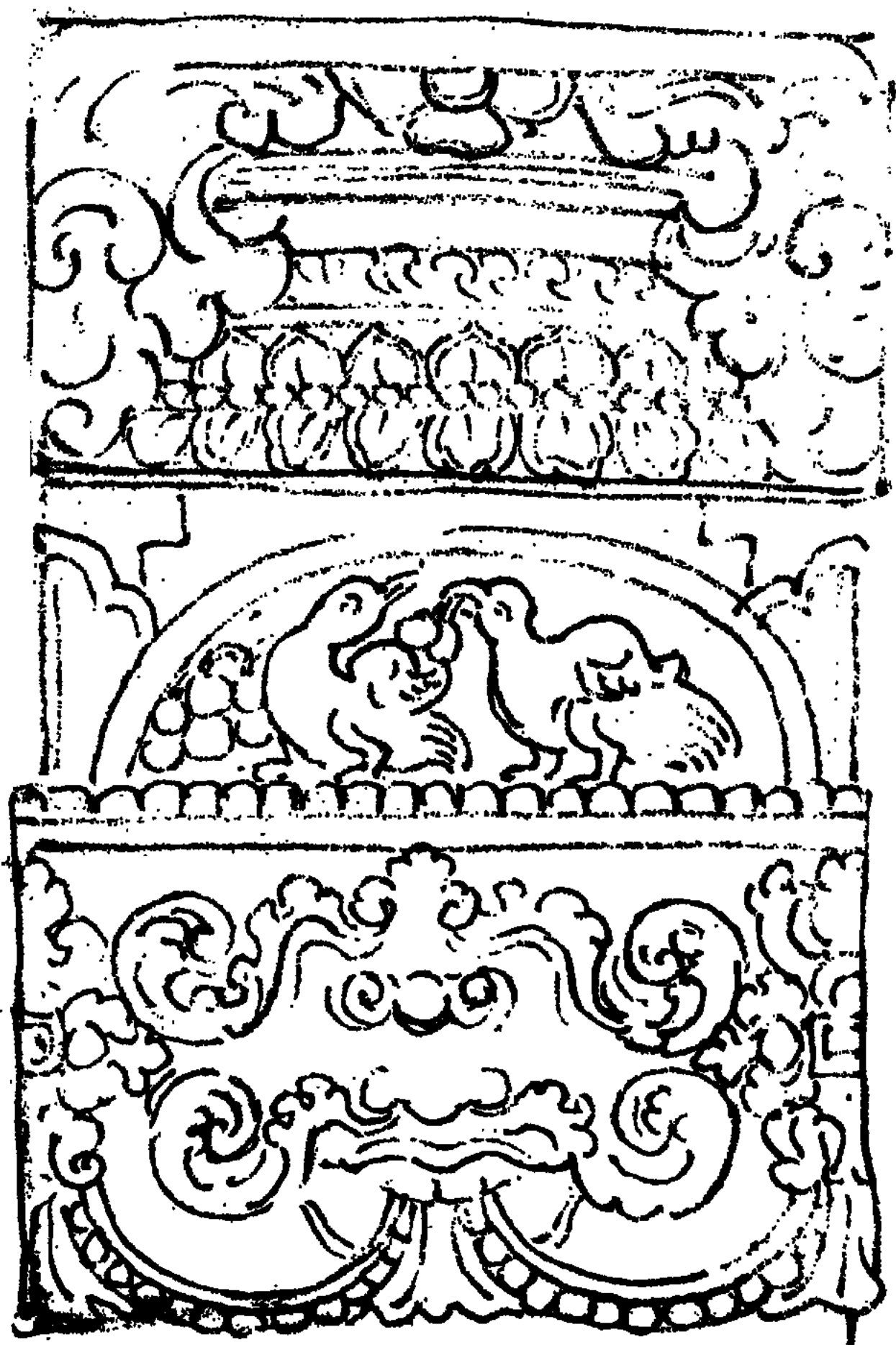
Of these two, the one eats sweet fruit ; the other looks on without eating.²⁰

This is the well known doctrine of *Suparna-Vidyā* of which the earliest reference is found in the R̥ig Veda itself and which later on becomes a plank in the philosophy of the Upanishads and both in Sāṃkhya and Vedānta. As observed by Sāyaṇa and approved by Griffith the two birds are the vital spirit (*jīvātma*) and the Supreme Spirit (*Paramātmā*). They are associated in bonds of eternal friendship (*sanyajā sakbāyā*). According to Veda, Friendship extends to Seven Steps (*saptapadā sakbā*, AV. 5. 11. 9, 10) and these seven steps are the triple manifestations of Life, Mind and Matter, the last, consisting of *pañcha bhūtas*, makes up the seven. These, it may be remembered, are the seven steps taken by the husband and the wife together, while solemnising their marriage, and these are also the Seven Steps taken by the Buddha after his birth. The Tree is the Cosmos or the Tree of Existence, called *Āśvattha*, in later Indian mythology. Sāyaṇa quotes the Mantra given in Muṇḍaka, 3. 1. 2, SU. 4. 7. The vital spirit and the Supreme Spirit dwell in the same body; the former enjoys the fruit, rewards of action, while the latter is merely a passive spectator. Ātmānanda agrees with the interpretation. According to another view already known to the JUB (3. 35. 2) the Life-principle or Prāṇa is symbolised as the Bird (*patāṅga*) which is the same as *suparna*. The two wings are the rhythmic principles of contraction and expansion which is the truth of all rhythmic motions and so is life governed by this basic duality (*prāṇo vai samāñchana-prasā-*

²⁰ Griffith—Two birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.

One of twain eats the sweet Fig Tree's fruitage ; and the other eating not regardeth only.

Wilson—Two birds associated together, and mutual friends, take refuge in the same tree : one of them eats the sweet fig ; the other abstaining from food, merely looks on.



Mantra 20—ॐ ह्रुणर्ण

Two Birds

rapam, ŚB. 8. 1. 4. 10). There is an imagery that the earth and the heaven have been produced by the flapping of the two wings of *Prajāpati* (RV. 10. 81. 3).

In the R̥g Veda we find the conception of one *suparna* (*ekah suparnah sa samudra āviveśa*, RV. 10. 114. 4) where Purusha is defined as the Ocean (*Puruṣo vai samudrah*, JUB. 3. 35. 5). It is emphatically stated that the sages speak of one *suparna* as many (*suparnāṃ viprāḥ kavayo vachobhīrekaṃ santam babudhā kalpayanti*, RV. 10. 114. 5). Then there is the conception of two *suparnas* perched on the same Tree as we have here, and also in RV. 10. 114. 3 where it is said that the two birds have their station with the youthful maidens of four-braided locks (*chatushkaparda yuvatīb*) who dresses herself in rich garments and falls in love with the two birds. The bride of four locks, of course, being the *Prakṛiti*. (For fuller explanation, see my paper, 'Symbolism of the Two Boilers', in 'Indological Journal' of the Viśveśvarānanda Institute, Vol. I. pt. 1).

The Atharva refers to Three Birds (AV. 18. 4. 4, *trayaḥ suparnāḥ*) which imports the trinitarian principle exemplified as Agni, Vāyu, Āditya or *Ekata*, *Dvita*, *Trita*, etc. (See also my book : "Sparks From The Vedic Fire", 1962, *Suparna*, pp. 52-60).

The word *Suparna* has several connotations. Griffith gives a suggestive note : "*suparnā* (dual) has been explained by different scholars as two species of souls; day and night, Sun and Moon, (plural) as rays of light; stars; metres, spirits of the dead; priests; and the Tree on which they rest as the body; the orb or region of the Sun; the sacrificial post; the world; and the mythical World-Tree.

"A generally satisfactory explanation is scarcely to be hoped for."

Literally, *suparna* is one who has a strong wing. A wing is not single, but a pair to aid in flight. This duality is the basic idea in designating *Prajāpati* as *Suparna* (*Prajāpatir vai suparno garutmān*, ŚB. 6. 7. 2. 6). The one divinity who is the same as *Agni*, *Indra*, *Mitra* and *Varuṇa*, *Yama*, *Mātariśvan* is also called *Garutmān-Suparna*.

Parṇa, "Wing", signifies rhythmic motion, the same as *pada* or *chakra*. Light is the result of the rhythmic movement of the wings of a bird, and furnishes the most appropriate analogy to the cosmic movement, released by *Prajāpati* in his creation and therefore, the Creator is termed *Suparna* (*prajāpatir vai suparno garutmān*, ŚB. 6. 7. 2. 6). The dynamic movement inherent in the cosmos is due to the flapping of wings by the Time-Bird or *Samvatsara* which is also called the *Mabā Suparna* : "but, indeed, that year is a great eagle : the six months which they perform prior to the *Vishuvat* are the one wing, and those which they perform subsequent thereto are the other (ŚB. 12. 2. 3. 7, *Esā mabā suparna eva yat samvatsarāḥ*).

Sūrya, the Sun god, is also spoken of as *Suparna* : he, strong of wing, hath lighted up the regions, deep quivering *asura*, the gentle Leaders (*vi suparno antarik-
śāyamañśmad garuḍaḥ sañībhah*, RV. 1. 35. 7). The conception of *Suparna* is in the Purāṇas transferred to Garuda, the vehicle of Viṣṇu (*chbandamayena garuḍena
sarvabhūtanāṁ kārṇāyāḥ' bhṛgamaśāṁ yato gaḇendrah*, *Bhāgavata*, 8. 3. 31).

Whatever be the form of a symbol the truth is that the cosmic rhythm is rooted in the duality of the two fluttering wings of the Great Bird manifesting as Āditya and Agni, as the immortal and the mortal, as the Jīvātman and the Paramātman or as the individual Soul and the transcendent Brahman. It is also stated as an accepted truth that the Two Birds are inseparable companions roosting on the same Tree.



यत्रो सुपर्णा अमृतस्य भागमनिवेपं विद्याभिसरन्ति ।
इतो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥

—ऋ० वे० १।१६।२१॥

Where those fair-winged Birds ceaselessly hymn in their assemblies the portion of immortal life.

There is the mighty Guardian of the Universe ; He, the Wise, has entered into me, the Simple.²¹

The imagery in this Mantra is taken from the communal chirping of the birds roosting on a tree both evening and morning. It is compared to a synod of wise men (*vidatba*), uttering their thoughts or hymns of praise. The pronoun *yatrā* refers to the Tree mentioned in Mantra 20. The Cosmic Tree represents the totality of creation. Whatever be the number of the countless universes, they are all signified by the imagery of the Tree *Aśvattha*, of which each leaf is the symbol of universe. Each world or each *Sūrya* as the centre of that world or each individual soul as the centre of its own world is a type of *Suparna*, and an assemblage of them constitutes the totality of creation. These *Suparnas* differentiated in manifestation pray for their share of immortality (*amṛitasya bhāgam abhisvaranti*). Each one of them is ceaselessly speaking with the tongue of silence which is deeper than words, invoking the mystery which is termed as *Amṛitam*, the transcendent divine and immortal soul of all manifest creation. The poet thinks of the cosmic birds sitting in an assembly as it were and continuing their chorus songs eternally. In Mantra 47 these Golden Birds (*Harayab Suparnāb*) are mentioned as emerging from their dark nests (*kṛishnam niyānam*) and slashing into heavenly space. In Mantra 52

²¹ *Griffith*—Where those fine birds hymn ceaselessly their portion of life eternal, and the scared synods,

There is the Universe's mighty keeper, who wise, hath entered into me the simple.

Wilson—Where the smooth-gliding (rays), cognizant (of their duty), distill the perpetual portion of ambrosial (water) ; there has the Lord and steadfast protector of all beings cognised me, (though) immature (in wisdom).

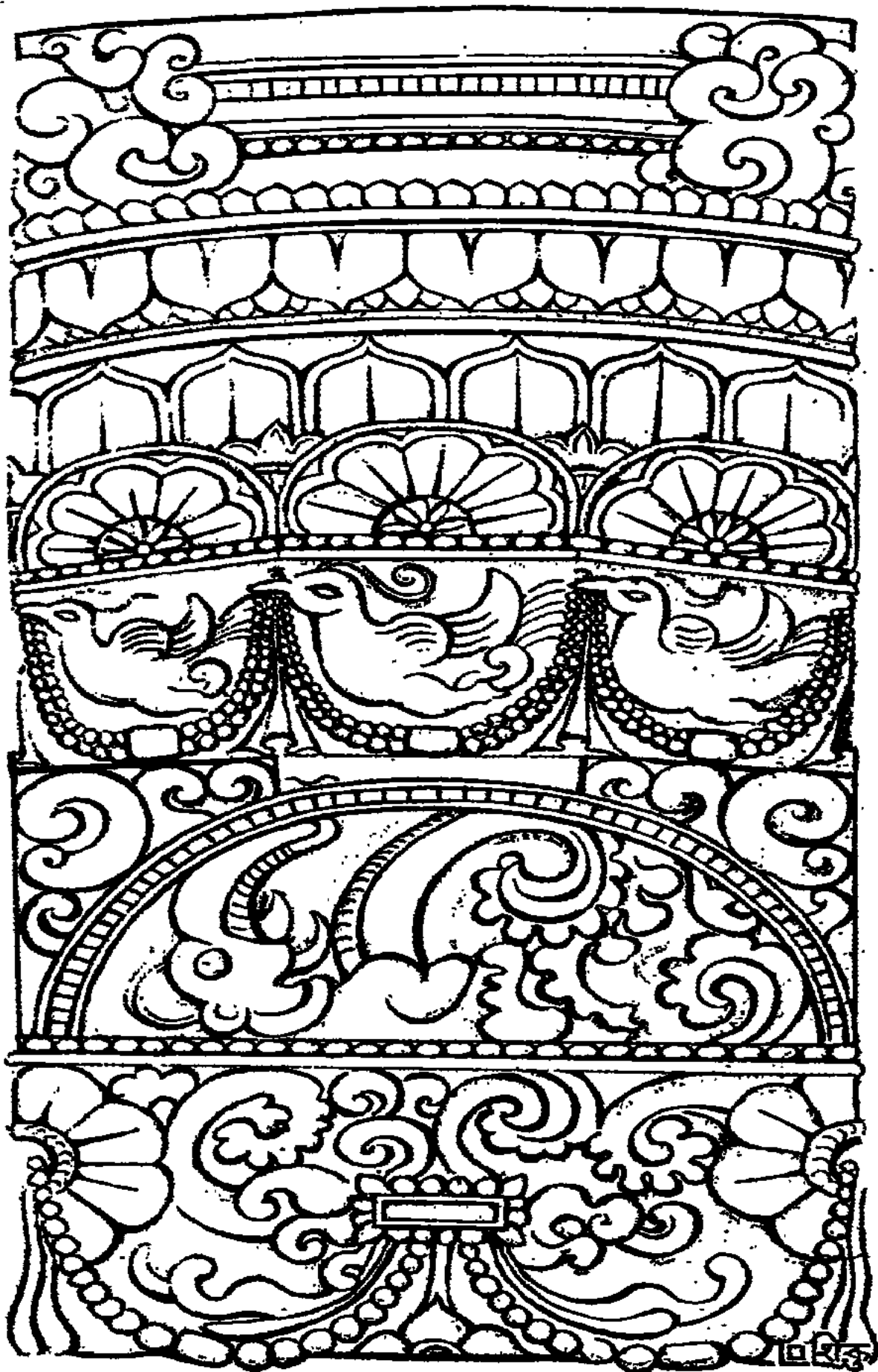
there is mention of a majestic celestial bird said to be the Son of Waters (*apāni garbhān*), corresponding to the Robes of Waters worn by the *Suparṇas* flitting in space (*apsaśśarāṇāḥ*) in Mantra 47. The idea in both places is the Golden *Suparṇas* which are so many universes or solar systems or stars and constellations spoken of as *Bhūman*, have their source in the primeval ocean of Varuṇa from where they fly on their golden wings into space and time manifestations.

It should be remembered that each of these birds is a mortal creature and therefore, prays for its portion of immortal essence, where *amṛitam* is the symbol of the divine power, which is beyond space and time.

The third quarter of the Mantra refers to the Lord and Guardian of all the worlds who is transcendent Brahman. It is he who enters as the principle of Consciousness all the centres of Matter. The Rishi thinks of that great principle of Mind, *sa Dhīraḥ*, coming to inspire his immature understanding, *pākam āviveśa*.

In Vedic language the two words, *pāka* and *dhīra*, are of opposite meaning, *pāka* referring to the Mind choked by Matter and *Dhīra* to the Mind soaked in Intelligence (*vijñāna*), that is, thoughts of the Supreme Spirit. The man engrossed in matter acquires a density of understanding in which intuitional shaft of divine light will not enter.





Mantra 22—जयः सुपर्णाः

Three Birds

MANTRA 22

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्व्रे तन्नोन्नयः पितरं न वेद ॥

-ऋ० वे० १।१६।२२॥

The tree whereon the fair-winged Birds, sucking honey, roost and procreate,
Upon its top they say the Fig is luscious : none obtains it, who knows not the Father.²²

Again we have a reference to the Cosmic Tree of rich foliage, *supalāṣa vṛikṣa*, on which the honey-eating Birds are roosting and breeding or perpetuating their race in the manner determined by Nature for each one of them.

The most significant word here is *madhvada*, honey-sucking; of course, there are honey-sucking birds in Nature which have inspired this imagery. Each one of the individuals (*jīvas*) is a honey-sucking bird, where honey symbolises *Prāṇa* (*prāṇo vai madhu*, ŚB. 14. 1. 3. 30; also VS. 37. 13). The solar rays are conceived of as the honey-making bees, *madhukṛitah*, scattering *prāṇā* in all centres (cf. *prāṇch prajānām udayatyeshā Sūryah*) and the Sun itself is the beehive where cosmic honey is stored. The Rishis explain *madhu* as the universal *Prāṇa* (*sarvam vā idam madhu yadidam kiñcha*, ŚB. 3. 7. 1. 11; 14. 1. 3. 13). In Vedic symbolism, *dadhi* (curds) is taken as the symbol of Matter (*dadhi baivāsya lokasya rūpam*, ŚB. 7. 5. 1. 3). Butter (*ghṛita*) of *antarikṣa* or mid-air (*ghṛitam antarikṣasya rūpam*, ŚB. 7. 5. 1. 3) and honey of the immortal world of the Gods or heaven, symbolising Mind (*madhu amuṣhya svargasya lokasya rūpam*, ŚB. 7. 5. 1. 3).

Madhu is the great mead or pervasive sweetness, *parama rasa* (*paramarasya madhu*, ŚB. 11. 5. 4. 18) and there is no more delicious drink or food than *Prāṇa*

²² Griffith—The Tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,—

Upon its top they say the Fig is luscious : none gaineth it who knoweth not the Father.

Wilson—In the tree into which the smooth-gliding (rays), feeders on the sweet (produce), enter, and again bring forth (light) over all : they have called the fruit sweet, but he partakes not of it who knows not the protector (of the universe).

itself. Thus each individual is truly a *madhvada suparna*, a veritable Honey-sucker. There are four types of honey-suckers which live on honey bees and honey and therefore also known as the Bee-eaters. They are :

(1) Blue-bearded species, which is the largest of all, entirely a forest bird, 14' long, which lives mainly on insects and honey and utters harsh double note (Vedic name : *Jarittri*, RV. 10. 142. 1-2).

(2) The blue-tailed species, being the next larger one (Vedic Sanskrit : *Sari spikā*, RV. 10. 142. 3-4).

(3) Common Indian Bee-eater which prefers a low bush for a perch (Vedic Sanskrit: *Stamōka Mitra*, RV. 10. 142. 5-6).

(4) Chestnut-headed species which roost in flocks and make a thrilling chorus, most musical and trill (Vedic Sanskrit : *Drona*, RV. 10. 142. 7-8).

These are the four Bee-eaters called *Sārṅga Pakṣī*, as the Rishis of 10. 12. According to the Ādi Parva of the Mbh., Rishi Mandapāla who was a bachelor-sage, is born as a *Sārṅga Bird*, a Honey-sucker, which is the same as *Madhvada*, and his wife *Sārṅgakā* gives birth to four sons, who are the Seers of Sūkta 10. 142 (Mahābhārata, Ādi Parva, ch. 223). The name Mandapāla signifies his being a guardian of Manda or Soma. Soma or the Cosmic principle of Life and Vitality is said to be of four kinds, viz *Amītu*, (plant shoots) symbolising Matter; *Graha*, the drinking cup symbolising the organs of sense (*Indriyas* or *Prāṇas*) and *Rājā*, (or King Soma), which symbolises the principle of Mind as an unknown *Yakṣa* (*apūrva Yakṣa*) in the centre of all beings (VS. 34. 4) and the last of all, *Vāja*, signifying the universal Mind or *Vijñāna*. These four kinds of Honey-eating Birds represent the basic fourfold pattern of the creation and are the Honey-eating Suparnas which roost on the Cosmic Tree and make an endless shrilling chorus, and all of them love to feed on Honey, and therefore entitled to the epithet, *Madhvadah Suparṇāḥ*.

In the third part of the stanza there is a reference to the sweet fruit on the top of the Tree under which the Birds rest. It is certainly the Fruit of Life which is delicious and is desired by all. He who does not know his Father cannot taste of this fruit. The meaning is clear. The Father being the presiding Prajāpati, or the Creator, the immortal source of the mortal cosmos and men. Unless a Man is attuned to the Immortal Spirit of the Creator, he remains deprived of the real zest of Life, its ambrosial quintessence or the bliss, by which all creatures live and are sustained.

MANTRA 23

यद् गायत्रे अवि' गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतश्चत ।
यद्वा जगज्जगत्याहितं पदं य इच्छद्भिदुस्ते अमृतत्वमानुभुः ॥

—ऋ० वे० १।१६४।२३॥

On the immortal *Gāyatra* (Prāṇa of *Gāyatrī* rhythm) is supported the manifest mortal *Gāyatra*.

From the immortal *Traishṭubha* was fashioned forth the mortal *Traishṭubha*. Mortal *Jagati* is based on the immortal *Jagati*. They who know this enjoy immortal life.²³

After the description of the *Suparnas* in the above three Mantras, the poet thinks of the *Tri-Suparna* doctrine in which the metres *Gāyatrī*, *Trishṭup* and *Jagatī* are the Three Birds, whose flight to heaven becomes successful in bringing the *amṛitam*. Mantras 23, 24, 25 present an exposition of *Tri-Suparna Vidyā*. *Gāyatrī*, *Trishṭup* and *Jagatī* are the three principles of Prāṇic pulsation; also symbolising the Prāṇic forces of the three Lokas, three Devas, three Āgins and all the triadic patterns in the cosmos; they are named as *Gāyatra*, *Traishṭubha* and *Jāgata*, after the names of the three metres. It should not be difficult to understand the intention of the Rishi as looking on Life in terms of three stages of boyhood, youth and old age, which are stated to be like the three fuel-sticks which Mother Nature has implanted in each living centre and the energies of which unfold themselves one after another in their respective seasons. These may be compared to three fuses or a triplefuse with combustible material which burns at its time in pre-determined order and then is put out. This is how Life has been planned and becomes manifest in each body on the level of plants, animals and men.

²³ *Griffith*—How on the *Gāyatrī*, the *Gāyatrī*; was based, how from the *Trishṭub* they fashioned the *Trishṭub* forth;

How on the *Jagatī* was based the *Jagatī*; they who know this have won themselves immortal life.

Wilson—They who know the station of Agni upon the earth ; the station of Vāyu that was fabricated from the firmament ; and that station of the Sun which is placed in heaven, obtain immortality.

Pursuing a well-defined scheme of symbolism, the relation of the three metres and the three Lokas and the triple principle of Life may be clearly stated as follows :

- (1) Pṛithivī is Gāyatra Loka and the sphere of Gāyatra Prāṇa;
- (2) Antariksha is Traishṭubha Loka and is the sphere of Traishṭubha Prāṇa;
- (3) Dyauh is Jagat-Pāda (Jāgata pāda) and is the sphere of Jāgata Prāṇa.

Now these three prāṇic forces are the same as Agni, Vāyu and Āditya or Vāk, Prāṇa and Manas or Mind, Life and Matter :—

(1) Gāyatrī Metre	Gāyatra Prāṇa	Agni Devatā	Vāk-Matter
(2) Traishṭup metre	Traishṭubha Prāṇa	Vāyu Devatā	Prāṇa-Life
(3) Jagatī Metre	Jāgata Prāṇa	Āditya Devatā	Manas-Mind

Each one of these governing principles or *Devatā* is also called *Nara*, a Hero in its own sphere, and the three together are known as *Vāiśva Nara*, which coming together create the *Vaiśvānara* Fire or bring the *Vaiśvānara* Fire from heaven to the earth, the *Vaiśvānara* being spoken of as the glory of the three worlds and the King of all men (*Bhuvanam abhiśrīh*, RV. 1.98.1).

The object of the Rishi is to point out that the three Prāṇic forces on the level of material manifestation have their sources in the immortal *Amṛitam* and they are being constantly vitalised by the surplus energy from that source. That is the burden of these stanzas, and with that a number of other important statements have been made which throw light on the Vedic conception of the *Cibbando Vidyā*, the doctrine of the Metres which depend for their differentiation on the *Akshara Vidyā*.

In the phrase that the Gāyatra was placed in the Gāyatra, the first Gāyatra refers to Matter or the manifest world and the second to prāṇa which as the unmanifest brings the manifest into existence and then enters it by the doctrine of *Anupraveśa*, *tat sṛishṭvā tadavānuprāviśat*, or the archetypal has entered the subsequent type, *prathamachchbād ararā āviveśa*, RV. 10.81.1.

Similarly the *Traishṭubha Prāṇa* fashions (*niratakshata*) the *Traishṭubha* Loka and then enters it. When adolescence comes, a different kind of physiological set-up begins to function and new hormones and secretions create wonderful changes in the body which prepare all the tissues and organs for the procreative efflorescence which is the singular privilege of youth.

Similarly Jagatī placed her foot in the Jāgata prāṇa (*jagat pāda*) which entered the Loka created by it. Those who know this inter-relationship between the Prāṇas

i.e. between *Amṛita* and *Martya*, or between *Deva* and *Bhūta*, gain competence to concentrate on *Amṛitam*. (*Ya it tadvidus te amṛitayamānaśaḥ*—He who knows This becomes This). Knowledge implies conversion of *Bhūta* and lifting it to the realm of *Deva*.

The Kaushītaki Brāhmaṇa explains this symbolism in explicit terms : “ *Gāyatre asmin loke gāyatro’yamagniradhyūdbah, traishtubbe’ ntariskeba loke traishtubho rāyanradhyūdbah, jāgate amuśmin loke jāgato’ sāvādityo’ dhyūdbah*, KB. 14.3.



MANTRA 24

गायत्रेण प्रति मीमते अर्कमेकेण साम त्रैष्टुभेन वाकम् ।

वाकेन वाकं द्विपदा चतुष्पदाऽक्षरेण मीमते सप्त वाणीः ॥

—ऋ० वे० १।१६४।२४॥

With *Gāyatrī* he measures out the *Arka* ; with *Arka*, *Sāma* ; and with *Trishṭubha Vāka*.

With the power of *Vāka* he measures out *Vāka*, as of two feet and four feet. With the *Akshara* they measure out the Seven Metres.²⁴

The present Mantra expatiates on the *pratimimāna* doctrine, also known as *mimāna* or *māyā*, from the root *mā* to measure. The cosmos is essentially a measuring out according to numberless geometries applicable to each category of relation. When Prajāpati decided upon creation, he was faced with two problems, namely, what should be the model and what should be the measure or geometry of the cosmos. The *Rig Veda* formulates the problem :—*kāsīt pramā pratimā* (10.130.3). He found the solution in his own self, he himself became the modal and himself the measure of the cosmos, because the later he conceived as his own image (*ātmanah pratimām asṛikshi*, ŚB. 11.1.13). Where else could the Archetypal Architect go in search of his techtonic model and plan, since as self-existent He was alone. This doctrine was elaborated in many ways in terms of *Yajña*, *Loka*, *Dars*, *Veda*, *Vāk*, *Gauḥ*, and all other triadic and tetradic patterns of which the cosmos is composed as a mirror of the nature of Prajāpati himself. This leads us further to the symbolism of numbers which applies equally to the manifest world and its unmanifest source.

In this Mantra five kinds of measuring principles are invoked, viz.
(1) measuring out *arka* with *Gāyatrī*;

²⁴ *Griffith*—With *Gāyatrī* he measures out the praise-song, *Sāma* with praise song, triplet with *Trishṭub*,

The triplet with the two or four-foot measure, and with the syllable they form seven metres.

Wilson—He constructs the prayer with the *Gāyatrī* metre ; with the prayer (he constructs) the *Sāma*, and with the *Trishṭub* metre the couplet (or triplet): with the couplet (or triplet) he constructs the hymn with (verses of) two or four distichs ; and with the syllable they construct the seven metres.

- (2) measuring out *Sāma* or *Tejomandala* with *Arka*;
- (3) measuring out *Vāka* with *Traishṭubha*;
- (4) measuring out *Vāka* with *Vāka* with two-fold geometry of two Feet (*dvīpadā*) and four Feet (*chatuṣṭpadā*);
- (5) measuring out the Seven Notes with *Akṣara*.

The Mantra bristles with terminology each of which should be clearly understood as basic to clarify the thought. The literal translation as given by Griffith and Wilson and other translators offer hardly anything to differ, but the crux is the real symbolical meaning which may be consistent with the Vedic metaphysical doctrine. Here we shall try to assess the real import of words in the light of the five-fold measuring out enunciated above :

(1) He has measured out *Arka* with *Gāyatra*. *Gāyatra* is the name of the higher Universal *Prāṇa* which even inspires the *Gāyatrī* metre and is the real force behind its working, as explained under Mantra 23. *Gāyatrī* is a well-known Chhandas of eight syllables as its measure of each of the three feet. That universal *Gāyatra Prāṇa* was made the instrument of measuring out *Arka*. *Arka* has several meanings, e.g. *Sūrya* or *Āditya* (*Ādityo vā Arkah*, ŚB. 10.6.2.6; TB. 1.1.7.2; *Sa esha evārko ya esha Sūryas tapati*, ŚB. 10.4.1.12). *Arka* also means *Agni* (*ayanā nā agnirarkah*, ŚB. 8.6.2.19; 9.4.2.18; 2.5.1.4.; 10.6.2.5). But *Arka* as the Life-Principle itself (*prāṇo vā arkah*, ŚB. 10.4.1.23, 10.6.2.7) is identified in its visible form as the Individual or *Puruṣa* himself (*sa eshognir arko yat Puruṣah*, ŚB. 10.3.4.5.). The Brāhmaṇa writers speak of *Yajña* at two levels, viz. the universal and the individual. The former is known as *Āsvamedha* and the latter in relation to it, as *Arka*, which two together constitute the *Ojas* and strength of the *Devas* (*Ojo balam vā etau devānām yadarkeāsvamedhau*, TB. 3.9.121.3), also identified with the two principles of *Prāṇa* and *Apāna* and (*Prāṇāpanau vā etau devānām yadarkeāsvamedhau* TB. 3.9.21.3). Thus it is valid to think that *Prāṇa* manifesting in Matter, as *Arka-Puruṣa*, it measured out in accordance with the Universal *Prāṇa*, both of which are three-footed like the *Tripadā Gāyatrī*. *Arka* is also the name of a *Sāman* chant, which is said to have been revealed to *Rishi Dīrghatamas* (*Dīrghatamaso Arko bhavati*, Tāṇḍya 15.3.34). The implication is that *Rishi Dīrghatamas* was concerned more to explain the individual *prāṇāgni* in terms of its universal source, and he therefore was the Seer of the *Arka*-chant.

Arka is the name of a small plant (*Calotropis gigantea*) which thrives best in the hottest part of the year by receiving the energy of the Sun. *Arka* is not merely a plant but, being energised by the solar energy, it is a prototype on earth of *Sūrya*

in heaven. This is exactly the nature of Purusha, who typifies in Matter the Universal Being. The two are in mutual relationship by a common pulsating Prāṇa, vitalising both of them. The whole measure (*mātrā*) of the *arka* plant, its life-span, or continuity in time, its size, growth, functioning and decay is determined by the *Gāyatra Prāṇa*, which means that fulfilling its life-course on the earth as rooted in the soil, it is receiving its life-force and energy from Sūrya.

What is the measuring element in the *Gāyatra Prāṇa*? The answer is given in the last line of Mantra 25, that it is the three fuel-sticks, *tisraḥ samidhaḥ* of *Gāyatra*, which serve as the measuring rod of *Arka-Purusha-Prāṇa*. These three sticks burn out one after another in a fixed order and that is the span of life. The three sticks together form one Golden Wheel, *Hiraṇyā Vetasa* or a single pole *Vamśa* (RV. 1.10.1—*acramīsamira yemira*, said of Indra, who is compared to both a *Gāyatra* and an *Arka*). In fact, the two aspects of *Gāyatra* and *Arka* both belong to Indra being the two aspects of Prajāpati in his *anirukta* and *nirukta*, *amūrta* and *mūrta* or *amṛita* and *martya* forms. (*gāyanti tvā Gāyatriḥo arcantyarkamarkeṇaḥ*, RV. 1.10.1). There are some who think in terms of the Universal *Gāyatra-Prāṇa* and others in terms of the individual centre of Life or *Arka*.

Arka also typifies the principle of Movement which is the same as *Rikva* (*Bṛiṣach-bhṛīro vimimāna rikvabhiḥ*, RV. 1.155.6.) or *Rik*, which in the *Trayī* doctrine represents the diameter or the measure in which the Centre unfolds itself. This diameter becomes the basis of the measure of the *Maṇḍala* or circumference.

The essence of *Arka* is explained as *Arkya*, the *arka* principle which is based on Movement—*arcate vai me kam abhūditi tadeva arkasyārkatvam* (ŚB. 10.6.5.1). It is the same as *archannacharat* (BU. 1.2.1) i.e. the centre expands or unfolds itself as the manifest form by the power of movement expressed as the adding of point after point on the two sides of the centre. It is said to be effected by the accumulation of Matter round the centre at the lines of its countless diameters. The word *Arkya* is regarded as the form of *Yajus*, symbolising the two opposite principles of *Agni* and *Anna* or *Prāṇa* and *Apāna*, (ŚB. 10.4.1.4).

(2) *Sāma* is measured out by *Arka*. As explained above *Arka* or *Rik* in its manifest form is the *Mūrta* and *Sāma* is the *Maṇḍala*, also called *tejas* and the dynamism (*gati*) which transforms the centre into its diameter is *Yajus* (GB. 1.2.9—*gētā mūrtaḥ Yajusā gatiḥ, sāmamayaṁ tejaḥ*; also TB. 3.12.9.1). VS. 36.1 equates *Vāk* with *Rik*, *Sāma* with *Prāṇa* and *Yajus* with *Manas*. The manifestation of the *Arka Prāṇa* on the level of Matter vitalised by the energy of the Sun at once determines its *Tejo Maṇḍala* or *Sāma*, which is also known as the *rathantera Sama* of the earth. The circumference (*Sāma-Maṇḍala*) is the outcome of its diameter and is

thrice in length (*trīḥaṇi sāmā*) (*trīḥyadhyūḍhaṇi sāmā gīyate*, AV. 2.3.4., ŚB. 8.1.3.3.). A Sāman chant is based on a Rik Mantra. Rik is the principle of extension and Sāma that of limitation (see my book: 'Vedic-Lectures; Trayī Vidyā, p. 13).

(3) *Vāk* is measured out by the power of *Traishṭubha*; *Vāka* as we have said, refers to the principle of the five *bhūtas* or Matter. The power which brings *Vāk* into existence is the *Traishṭubha Prāṇa*, identified with Yajus, which according to the dictum, *Yājusṭi gatiḥ* of the *Trayī Vidyā* doctrine, belongs to the centre as the twofold principle of Rest and Motion, *Sthiti* and *Gati*, Rest symbolised as *Jūḥ* or *Ākāśa*, space, and Motion as *Yat* or *Vāyū*, which is always moving. Thus, by putting *Yat* and *Jūḥ* together the symbol of *Yajjūḥ* or esoterically *Yajub* is obtained for the relative principle of Rest and Motion.

The *Yājusṭa Prāṇa* is the same as *Traishṭubha* which prescribes for itself *Vāka* or the *Pañcha Bhūtas*. It is said that Indra is the promotor of *Vāka* (*Vākasya vakshaṇiḥ*) and is pleased with *Arka* (*arkasya śiṃḥ*, RV. 8.63.4.) also that the people magnify Indra with Arkas, Sāman Chants and Gāyatrās (*tam arkebbis, tam sāmabbis, tam Gāyatraishcharshaṇayab*, RV. 8.16.9.).

(4) *Vāk* was measured out by *Vāka*. Here then is a clear reference to two kinds of *Vāk*, one existing in the *Paramo Vyoman* as *Parā Vāk*, Transcendent *Vāk*, which is the source of the other *Vāka*, being measured out in Matter. This latter *Vāka* is twofold, namely two-footed and four-footed. The two-footed *Vāka* has reference to the *Vāka* of *Parameshṭhi* known as *Parameshṭhini Vāk* which consists of the two principles of the Universal Parents, namely, *Parameshṭhi* and *Śvayambhū*, where *Parameshṭhi* as the Mother-principle supplies the Measure, *Prāṇa*, and *Śvayambhū* as the Father-principle supplies the model, *Pratimā*, of the Life-principle that becomes concretised in Matter.

The four-footed *Chatusṭpadī Vāk* refers to the conception of *Chatusṭ-Pada Ātmā* or *Chatusṭpada Brahman*, in which the transcendent as the one undifferentiated Principle and the Cosmos are *Idam Sarvam*, as the Trinitarian Principle, combine to make the four components of One Reality (*chatusṭtayanī vā idam sarvam*). Like the two *Gāyatra* forces, two *Traishṭubha* and two *Jāgata* forces or *Prāṇas*, *Vāka* or the principle of Matter is also twofold, namely the Immortal *Alabā-Bhūtas* which exist in their unmanifest source and the mortal *pañcha bhūtas* which are visible as the Cosmos. *Dvīpadā* and *Chatusṭpadā* have the simple meaning of men and animals, but in fact they are symbolical of the immortal and mortal levels, since man as a biped raises his head above to heaven, he has been accepted as the symbol

of Devas; and the animals as the quadrupeds walk horizontally with the earth, they symbolise Matter.

(5) The seven kinds of metres, *sapta vāṇīḥ*, were measured out by *Akṣara*, which is the imperishable unit of Speech, as it is not susceptible to further division. Thus *Akṣara* has a two-fold connotation, viz. the uttered single syllable on the plane of matter and the imperishable Principle of *Prāṇa* or Brahman. The word being used in both senses at one and the same time. After all it is the power of *Akṣara* which is identical with *Parā Vāk*, in the highest Empyrean, that is manifesting itself as the seven kinds of rhythmic Speech or Metres, measured out as *Gāyatrī*, *Uśnikā*, *Anuṣṭup*, *Bṛhatī*, *Virāj*, *Trisṭup* and *Jagatī*, each of six, seven, eight, nine, ten, eleven and twelve syllabled-Speech respectively. The seven Metres correspond to the sevenfold levels of manifestation from the subtle to the gross, namely, *Manas*, *Prāṇa*, and the *Pañcha Bhūtas*. *Manas* is *Jagatī*, *Prāṇa* is *Trisṭup* and *Gāyatrī* is *Pañcha Bhūtas*, all three knit into a single Rhythm which is Life. It is the *Akṣara* which becomes *Kṣara* or Matter (*kṣaraḥ sarvāṇi bhūtāni*, as stated in this Sūkta itself in Mantra 42—*tataḥ kṣaratyakṣaram*, of also *Gītā*, *kṣaraḥ sarvāṇi bhūtāni, kṛtastho' kṣara uchyate*, 15.16).

Another point of view should be clearly understood in order to grasp the full meaning of the symbolism implied in the Mantra. *Prajāpati* desirous of Creation said to himself: let me become one possessed with an *Ātman*. This was his Thought—*ten mano akursta ātman vi syām iti*, BU. 1.2.1. The Yaksha of the individuated self residing in the inviolable Golden City of Brahma *aparājita Hiraṇmayī Brahma Purī*, (AV. 14.2.14) desired to become' *Ātman Vi*, i.e., to have a body. The concept of *Ātman* in this context is explained as the composite form of *Manas*, *Prāṇa* and *Vāk*, Mind, Life and Matter (*etanmayo vā ayam ātmā vāṇimayo manomayaḥ prāṇamayab*, ŚB. 14.4.3.10.). These three factors and their immortal source are the object of the present Mantra. In the statement that the *Gāyatra* measures out the *Arka*, we have a reference to the descent of the Universal in the individual Centre. Then the statement that *Arka* creates its *Sāma*, refers to the manifestation of Mind, for *Manas* is the symbol of *Dyuloka* or of *Sāma* (*mano vāva sāmnaḥ śarīra* JUB. 1.39.2). *Vāka* and *Manas* are said to be a Twin Pair, like *Rik* and *Sāma*, the two horses of Indra (*Vākecha vai Manascha devānām mithunam*, AB. 5.23). The statement that *Trisṭubha* furnish the measure for *Vāka* refers to the principle of *Prāṇa* creating *Vāka* as shown above, and that *Vāk* was measured out by *Vāks* refers to the gross matter being produced from its subtle *Mahā-bhūtas*, which exist in *Aṅgāḥ*.

In the last part of the Mantra, the Rishi is thinking of the seven elements of *Burhū*, *Alusmākāra* and the *Pañcha-Bhūtas*, which of course represent the seven moda-

lities of manifestation exemplified as the seven metres or which is the same as *Manas*, *Prāṇa* and *Vāk*, existing originally in *Aryakta* or unmanifest *Prakṛiti*, that was stirred into activity by the power of *Akṣhara* or the Imperishable Immortal Principle known as *Prāṇa*, *Indra*, *Prājña*, *Brāhma* and many other names (*Yadācāraṇāśharam akṣhīyata, tasmād akṣhayam, akṣhayam ha vai nāma itat tadakṣharamiti parokṣam ābhakṣhate*, JUB. 1. 24. 2; *Katamat tadakṣharamiti, yat kṣharanamakṣhīyata iti, Isāra iti*, JUB. 1. 43. 8). The Brāhmaṇa writers are emphatic in saying that the *Akṣhara* creates the *Kṣhara*, i.e. the Deva becomes transformed as Matter, as *Bhūta* (*tat yadakṣharat tasmād akṣharam*, ŚB. 6. 1. 3. 6, JUB. 1. 24. 1). In short the *Virāj* or the Universal Principle is *Akṣhara* which as the Great Mother or *Aryakta* or *Pradhāna*, is producing the manifest form (*virājo vā etad rūpam yadakṣharam*, Tāṇḍya 8. 6. 14). The Principle of Matter is a *Yajña*, but a leaking bucket which the immortal *Akṣhara* alone keeps whole by plugging its leaking openings (*akṣharapūṇa yajñasya chhidram apidadhāti*, Tāṇḍya, 8.6.13).



MANTRA 25

जगता सिन्धुं दिव्यस्तमायद् रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्त्रिषु आहुस्ततो महा प्र रिरिचे महित्वा ॥

-ऋ० वे० १११६४।२५॥

With *Jagatī* he established the Ocean's Flood in Heaven, and in *Rathantara Sāman* he found *Surua*.

They say that *Gāyatrī* has three fuel-sticks; from their majesty it gains its vigorous might.²⁵

This Mantra continuing the *Chbanda Vidyā* explains the mutual relationship of *Jagatī* and *Gāyatrī*. *Jagatī* is, as we have said, the metre vitalised by the *Jāgata Prāṇa*. By the power of *Jagatī*, the infinite ocean of primeval prāṇic energy that is in the immortal heaven (*dyuloka*) is supported. That Ocean (*Sindhu*) is referred to in VŚ. 16. 4 which ŚB explains as *Prāṇa* (*Prāṇo vai Sindhuḥchbandah*, ŚB. 6. 5. 2. 4). The implication is that at one end of the Golden Reed or the *Axis Mundi* is *Prāṇa* and at the other *Bhūta*. It is like a mother enclosed between two shells of Heaven and Earth (*Dyāuṛ prithivī*), the one signifying the immortal and the other the mortal. This symbolism is a recurrent theme and one cannot overestimate its significance to understand the Vedic thought and the varied terminology employed in the Mantras to elaborate it. The Ocean mentioned here is the unmanifest Source of Creation which is the same as the *Manas* and *prāṇa* of *Prajāpati*.

In the second part of the Mantra the *Rathantara Sāman* is said to reflect the glory of *Sūrya*. This is the new doctrine of *Atimāna* in which the music of heaven and earth is said to be mingling with each other by its sound-light and energy radiations. It is in fact the symphony of the music of the spheres according to which the entire universe with all its stars and constellations, galaxies is producing a unified choral song or in Vedic language, an eternal *Sāman* chant, known as the *Bṛihat*

²⁵ *Griffith*—With *Jagatī* the flood in heaven he established, and saw the Sun in the *Rathantara Sāman*.

Gāyatrī hath, they say, three brands for kindling; Hence it excels in majesty and vigour.

Wilson—With the stanzas in the *Jagatī* metre he fixed the rain in heaven, and surveyed the Sun in the *Rathantara*. They have declared three divisions of the *Gāyatrī* metre, whence it surpasses (all the rest) in force and majesty.

Sāma, the Great Symphony. According to the esoteric doctrine of *Sāma Vidyā*, Sūrya and Pṛithivī each has its own Sāman chant; that of Sūrya is called *Bṛihat* (*āson dyuloko bṛihat*, AB. 8. 2; *ādityo bṛihat*, AB. 5. 30) and that of Pṛithivī is called *Rathantara* (*Iyam Pṛithivī rathantaram*, AB. 8. 1), Sūrya is the Father-principle and Pṛithivī the Mother, and it is essential in the scheme of creation that the two chants of the Father and the Mother unite with each other in a single tune. It is the same thing as the Prāṇic and the material modalities becoming unified for the descent of light in the *Bhūtas*.

The *Bṛihat Sāma* of Sūrya expands its orbit towards the earth or Motherhood or Gāyatrī and the *Rathantara Sāma* of Pṛithivī goes out to meet the expanding waves of the solar chant or energy radiations of whatever form. The point where the two meet and mingle with each other is called *Rathantara*, because the Cosmic Ratha or Chariot crosses beyond its own sphere to meet the immortal source of energy coming to it from the Solar Orb in heaven or more truly the Supernal Sun of which this Sūrya is merely a symbol (*Brahma Sūrya-saman Jyotiḥ*, VS. 23. 48). Thus the dynamic-vibrations or radiations or energy-waves or Sāma songs, or whatever name we may choose, are overlapping and that is known as the *Atimāna* of the two Sāmans. Truly speaking, each of them both in depth and spatial as well as temporal extension have its measure (*māna*) or limit of spheres; but since like the cells of the body, they are all interconnected as a single *Yajña* of *Prajāpati*, it is conceived that the *Bṛihat Sāma* of Sūrya which is compared to an Ocean of Prāṇic waves and the *Rathantara Sāma* of the Earth which is conceived of as a Moving Giant Chariot come together and become attuned. This is the idea in the first two parts of the Mantra.

The *Rathantara Sāma* belonging to the Earth does not end with the limited measure of the Earth but it crosses the pathways of its Chariot and therefore, literally called *Rathantara*. If the Mother-principle were to remain confined to its own centre, there would be no progenition. When we mention *Bṛihat* and *Rathantara*, we are obliged to invoke the whole gamut of the basal duality of creation; e.g. *Pṛithivī* is *Rathantara*, *Dyuloka* is *Bṛihat*;

Rathantara is *Vāk* and *Brighat* is *Manas* (AB. 4. 28).

Rathantara is *Rig Veda* and *Bṛihat* is *Sāma Veda* (Tāṇḍya, 7. 6. 17).

Night is of the nature of *Rathantara* and Day is of *Bṛihat* (*Rāthantari rai rātrir, abar bārbatam*, AB. 5. 30).

The *Bṛihat Sāma* is said to be the *finale* of all symphonies (*anto bṛihat sāmanām*, Tāṇḍya, 19. 12. 8). It is the mightiest and excellent of all chants (*śraishṭhyam*

vai brībat, jaiśūthyam vai brībat, AB. 8. 2). It is said to be like the eldest son of Prajāpati (Tāndya, 7. 6. 6) and rooted in the *Ūrdhva* or the navel or the *brīdaya* of the Creator (Tāndya, 8. 9. 11). Naturally, the *Brībat Sāman* of Āditya controlled by the power of *Jagati* comes first into existence as the primeval principle and then follows the *Rathantara Sāman* of each created object or life-centre (*Brīhaddhi pūrṣam rathantarāt*, Tāndya, 11. 1. 4). *Brībat* is great or universal; *Rathantara* is *brāṣa*, small or individual (*yadbrāṣam tad Rathantaram yad dīrgham tad Brībat*, KB. 3. 5). The *Rathantara Sāma* is a synonym of *Deva Ratha*, the Cosmic Wheel with an endless assemblage of Time-Space relata, (*devaratho vai rathantaram*, Tāndya, 7. 7. 13).

The doctrine of the Three Metres functioning conjointly is known as *Tri-Saparya Vidyā* elaborated in the Aitereya Brāhmaṇa (3. 25. 27), Śatapatha Brāhmaṇa (3. 6. 2. 1-26, also 3. 2. 4. 1), Tait. Sam (6. 1. 6. 1-6) and Mait. Sam (3. 7. 8). According to this legend, *Jagati* first flew to heaven for bringing the Jar of Soma but came back unsuccessful leaving behind one of its feet; then she was followed by *Trishṭup* with the same plight; and then *Gāyatrī* flapping its two wings reached the immortal heaven and transferred the Soma Jar from sky to the earth. It so happened because *Gāyatrī* having its root in the earth was endowed with the faculty of coming and going (*etyai pretyai*, VS. 27. 45, *eti cha preti cha*, AB. 15. 16) or as it is said, possess the power of contraction and expansion (*samañchana-prasāraṇam* ŚB. 8. 1. 4. 10; *sanichāñcha pra cha sārāya*, VS. 27. 45; see my 'Vedic Lectures', p. 34; also 'Sparks From The Vedic Fire'. *Suparna*, p. 57 and 102).

The question arises as to why, where the flight of *Jagati* and *Trishṭup* fails, the rhythmic vibrations of *Gāyatrī* succeed. The answer is that *Gāyatrī* is the metre or rhythmic vibrations of the earth, i. e. Life in Matter, whereas *Trishṭup* is merely *Prāṇa* and *Jagati Manas*, the latter two being ineffective unless rooted in the *pāñcha bhūtas* or functioning on the plane of the body. *Gāyatrī* therefore gets the reflection of *Sūrya* in her *Rathantara* chant—*Rathantara Sūryam paryapasyat*. In terms of the latter philosophy it is the same as *chid-ābhāsa*, i. e. Immortal Consciousness (*Chit*) or (*Chetanā*), being imaged in the mortal body. That is the *Parā Prakṛiti* descending to the level of the *Aparā*, the *Akshara-puruṣa* and the *Kṣhara-puruṣa* coming together.

Just as Prajāpati desirous for creation has an *īkṣhaṇa*, a vision, by which he creates the principles of Mind, Life and Matter, similarly Earth, Motherhood or Matter or *Mahat*, Yoni of *Rathantara* prepare themselves to receive a reflection of the *Prāṇic Ocean* in the immortal heaven and that is the idea in the line *Rathantara Sūryam paryapasyat*. The implication is that although *Jagati* or the immortal heaven or *Brībat Sāma* is mighty and great, yet *Prithivī* or *Gāyatrī* is no less impor-

tant or rather more important from the point of view of material life; therefore, the Ṛishi extols the greatness of Gāyatrī or its Prāṇic energy, called Gāyatra. Wherever there is life in the body, it is governed by the triple principle of birth, growth and decay, three phases unfolding by the power of Time or *Samrātsara*. What these mysterious forces corresponding to boyhood, youth and age are, is revealed to everyone in his own life-span. These are termed here as the three Fire-Sticks which contain the Gāyatra energy, i. e. the energy bestowed on them by the creative principle of Motherhood. Even while the child is in the womb being processed from the condition of the first fertilised ovum or zygote to the full-fledged foetus through the most subtle laws of Motherhood in which according to the Vedic view all the divine and earthly powers take part in producing the babe, the triadic pattern of material manifestation acts as the foundation of the making of the embryo. Those trinitarian principles call them by any name we will, are symbolised as the Fire Sticks of Gāyatrī (*Gāyatrasya samidhas tisra ābhaḥ*). In the daily *Agnibotra*, these three fuel-sticks are offered to the Fire. The Ṛishi thinks that these sticks burn out and release their hidden majesties (*mahnā pra ririche*) in regular succession. There are two words, *mahnā* and *mabityā*, the former referring to the intrinsic power on the unmanifest plane and the latter to the evolving power in material manifestation. The word, *pra ririchāna*, is also significant as a doctrine signifying that after each new creation out of its own self, the creative centre or the source of energy becomes depleted and requires to be replenished again by performing *tapas*. This is also known as *visramśana* or exhaustion (*sa yaj sa prajāpatiḥ vyasramśata, ayameva sa yo'yamagnischīyate*, ŚB. 8. 2. 2. 6). We are aware of the great law in thermo-dynamics that each centre of energy is spending itself by a flow from the higher to the lower level and that it must be replenished from any source, since without recharge it will meet with extinction. So even the great Creator is conceived of as being governed by this law, that after each creativity he exhausts himself (*prajāpatiḥ prajāḥ sṛṣṭvā vyasramśata*, ŚB. 6. 1. 2. 12; after running the full race, he was just spent-up; *sarvam ājīm itvā vyasramśata*, ŚB. 6. 1. 2. 12).

When the Gods saw Prajāpati in this hapless condition they took his body to Parameshthī or the universal Immortal who placed his head in his lap and revitalised and normalised him (*prajāpatiḥ visrastam devatādayo vyudakrāmanis tasya prajāpteḥ parameshthī śirab ādāyotkrāmyātishṭhat*, ŚB. 8. 7. 3. 1). Just as for Prajāpati, so for the cosmos and the individual, there is a single and similar law of energy depleting and replenishing.

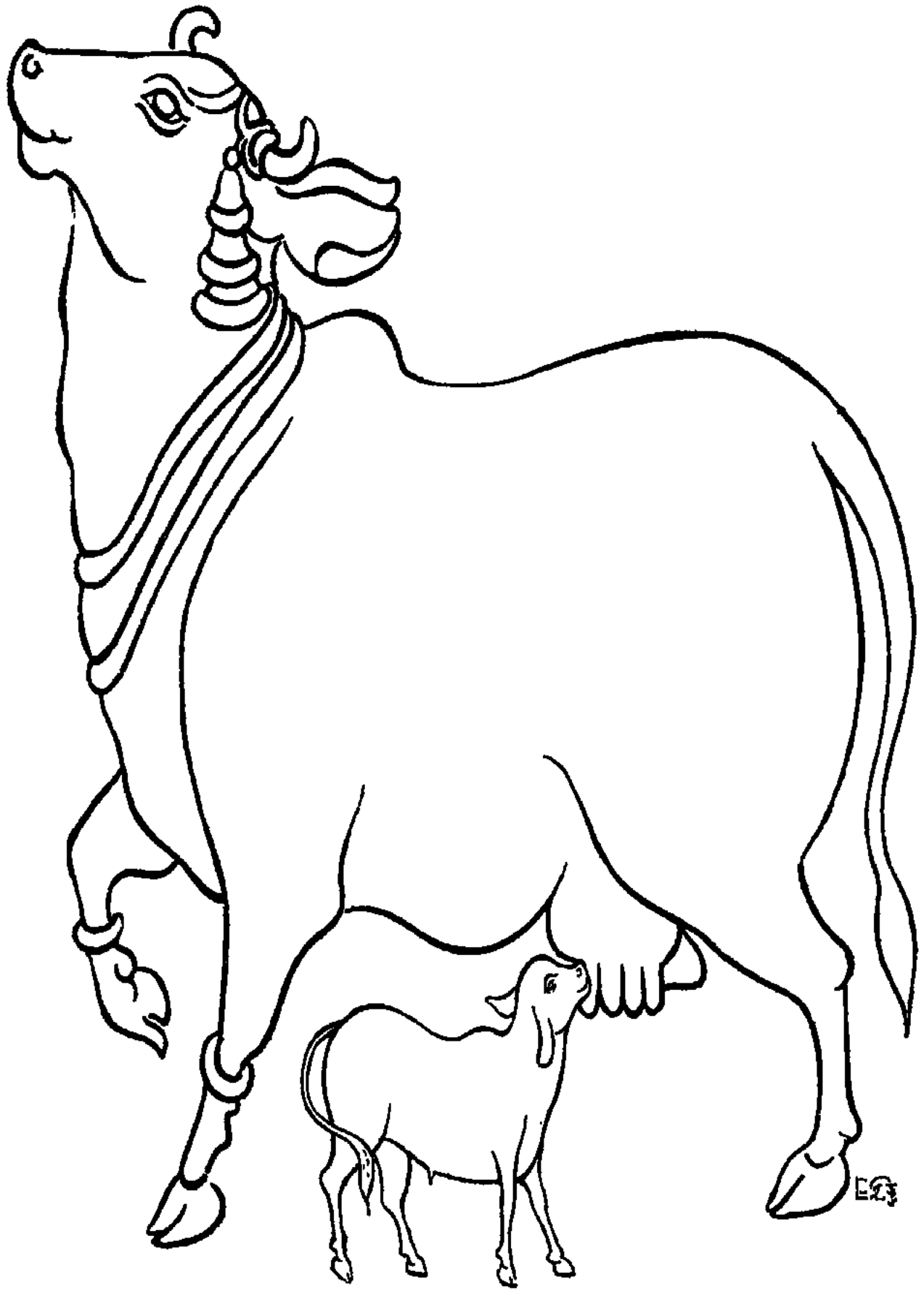
What were the contents of Prajāpati of which he became empty (*Rikta*) ? The answer is that he was possessed of Three Lights on the level of Mind (*trīṇi*

jyotiṃśhi sashate sa sbodati, VS. 8. 36; also called *tri-rochanā*, RV. 5. 29. 1, 4. 53. 5); fivefold *pañcas*, by which he creates the pentadic form of Yajña; and seven Jewels (*sapta ratna*) which are treasured by him in a Jewel Chest, *Vasudāna Kośa*, which is this body. These three symbolise threefold Prajāpati as *Manas*, *Prāṇa* and *Vāk*; when these are spent up on the plane of Matter, their refill exists in the immortal aspect of Prajāpati himself. According to the primeval ordinances, the immortal and the mortal both have been conceived in the nature of Yajña (*Yajñena yajñam ajjanta devāstāni dharmāni prathamānyāsan*, RV. 10. 90. 16); and they are also spoken of as belonging to the same womb (*amartyo martyenā sayombh*, RV. 1. 164. 30). Prajāpati's mortal self is the cosmos that is subject to the rhythm of becoming empty and refilled on the universal plane and in each centre, as stated in the Mantra.

In one of the R̥g Vedic verses (RV. X. 124. 1), these three aspects of Prajāpati as Yajña are mentioned :

- (1) *Trivṛit* referring to the three Lights of Mind, Life and Matter;
- (2) Five forces, *pañcha-yāma*, or the fivefold *prāṇic* forces;
- (3) *Sapta tantu*, the Seven Threads or the Seven Ratnas with reference to the seven components of lower nature, the *pañcha bhūtas*, *ahamkāra* and *Buddhi*.





Mantra 26-कामदूता धेनु

The Wish-Fulfilling Cow

MANTRA 26

उप ह्वये सुदुषां वेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।

श्रेष्ठं सवं संविता सविषन्नोऽमीदो धर्मस्तदु पु प्र वीचम् ॥

—ऋ० वे० १।१६।२६॥

I invoke the Cow good for milking, so that the milker deft of hand may milk her.
May Savitar give us excellent *sava* (distilled liquid or stimulation). The Boiler is made hot; that is what I declare.²⁶

Mantras 26-29 take up the imagery of the Cow as applied to Mother Nature or the principle of Motherhood both in the universal and in the individual.

The doctrine of the Cow (*govidyā*) scintillates with many meanings in the R̥g Veda. The Cow, Calf, Milk, Butter, her lowing, her movement, her fodder, pastures for grazing, the cow-pen (*Vraja-Goshṭhāna*), all these are frequently mentioned as elements of an elaborate symbolism, having a definite place and significance in building up the cosmogonical thought. The Cow is called *Aditi*, *Viśvarūpā*, *Viśvadhāyā*, *Kevalī*, *Virāj*, *Vasupatnī*, and so on. She is the Great Principle of Motherhood, identified with universal Nature or Infinity. Her Calf is the Life-principle, *Prāṇa*, identified as *Sūrya* or *Nārāyaṇa*, son of *Aditi* in later Purāṇic legends. The Cosmos is the Milk, which the Infinite Cow produces. The Butter churned out of the milk is the seed which creates the cosmic form on the one hand (*Bhūmanasya retah*) and the individual forms on the other (*retah jṛitvājyanti devāḥ parushamāviśan*, AV. 11. 8. 29). Mantras 5, 7, 8, 9, 17, 26, 27, 28, 29, 31, 40, 41, 42, 49 of this Sūkta invoke the symbolism of the Cow in one way or the other. 28 Mantras of the *Āsya Vāmiya Sūkta* are captioned in the Atharva as of *Virāj* (AV. 9. 10. 1-28). An elaborate description of *Virāj* is given in AV. 8. 9. 1-26 where she is called *Kevalī*, *Gṛishṭī*, *Aditi*, *Māyā*, *Ṛitasya Prathamajā*, *Vaiśvā-*

²⁶ *Griffith*—I invoke the milch-cow good for milking, so that the milker, deft of hand, may drain her.

May Savitar give goodliest stimulation. The cauldron is made hot; I will proclaim it.

Wilson—I invoke the milch-cow that is easily milked, that the handy milker may milk her: may Savitrī accept this our excellent libation, that his heat may (thereby) increase : it is for this, verily, that I earnestly invoke him.

akasya Pratimā, Bṛīhaṭī, Sūryapatnī, Janitrī, etc. It is there established beyond all doubt that the Universal Cow is the Great Mother Nature who sustains with her milk the Rishis, gods, men and asuras. There it is asked : Who knows where she mates, who knows her seasons, who knows her mind, who knows her steps, who knows her milkings, who knows her stations, who knows her mornings ? (AV. 8. 9. 10). She is the procreative Bride, the Greatest of the Majesties are in her womb (*mabānto as, ām mabimāno antarradbūrjigāya navagajjanitrī*, AV. 8. 9. 11). The Mother-principle in her is triumphant and prevails amongst all men.

In the Atharva Veda we again find the glorification of the Cow, named *Śatashrī*, i. e. of Hundredfold Oblations, in which each oblation is a Yajña and thus the Cow of Hundred Sacrifices is no other than the Great Mother Nature herself, actually so described in the Sūkta (AV. 10. 9. 1-27). In another hymn the Holy Cow named *Vasā*, the Loved One, or the Cow placed under one's control is glorified in the same exalted strain (AV. 10. 10. 1-34; also AV. 12. 4. 1-53). She is called *Yajñā-Padī*, having the many systems of Sacrifice as her foot-steps, and *Svadbā-Prāṇī*, that is having the principle of *Svadbā* or Motherhood as her Breath : she is truly the Great One (*mahīlūkā*, AV. 10. 10. 6). All the gods live in her body, and therefore, she is truly named as *Vaiśvadevī* (*ye devāstasyām prāṇanti*, AV. 10. 10. 5). She is the Milch-cow with a Thousand Streams, (*Sahasradhārā*, AV. 10. 10. 4); and she has created heaven and earth.

In the present Mantra and the three following, Rishi Dirghatamas is formulating his cosmogonical ideas in terms of the Cow symbolism. It is said that the Cow is easy to milk (*śudhā dhenū*), which is the same as *kāmadughā*, the Wish-fulfilling Mother and that is indeed her excellent nature that she gives what is desired of her. Each individual is invoking the blessings of such a Cow for obtaining all that he needs on the plane of Mind, Life and Matter.

In the Purāṇas we have an elaborate conception of the Cosmic Cow as *Trayīmūṣī Dhenū* with four teats, shedding four streams of milk, by which four kinds of creatures are nourished, Rishis, Pitṛis, Devas and Men. Clarifying these symbols we might say that the principle of Mind is represented as Rishi, that of Life as Deva and that of Matter as the Pitṛis or the two Parents which produce the body. All these three exist separately under these three categories, but collectively they become manifest in a composite form (*bantakāra*—literally that which becomes a *sai* *gāta*, or *Parusha* where *Manas*, *Prāṇa* and *Vāk* become integrated into a single system). As Griffith has observed, *Virāj* is mentioned in R̥g Veda (10. 90. 5) where it is said to be born from *Parusha*, the primeval Male from whom the *Virāj* or female *Prakṛiti* with universal form was evolved. *Virāj* is clearly the same as *Avyakta*,

Pradhāna or *Prakṛiti* of later philosophers, also identified with *Vāk* or the *Pañc-bhūtas* and symbolically spoken of as the Cow. The basic idea of milking the cow is elaborated at great length in the *Virāj Sūktas* where Prithu is said to have performed the milking of the *Virāj* cow (AV. 8. 10. 1-6; 66 mantras in all see my 'Matsya Purāṇa—A Study', pp. 79-84). What is named *Vasā* is implied here in the epithet *Sudughā*, i. e., the upright Cow whom one may milk at will but for this a skilled milker is required (*subasta godhukē*).

The third part of the Mantra refers to Savitā and its excellent *Sava*. *Savitā* is Mind-Prāṇa (*Prajñatmā Prāṇa*) which is the principal impelling force by which consciousness comes into existence (*mano vai Savitā*, ŚB. 6. 3. 1. 13; *prāṇo vai Savitā*, AV. 1. 19). The descent of *Manas* and *Prāṇa* in Matter is a Birth (*prasava*) of *Vāja* which has several meanings but essentially signifying the principle of *Vāk* (*Vāgrai Vājasya prasavaḥ*, TB. 1. 3. 2. 5). *Sava* is translated as 'stimulation' by Griffith and this is right to an extent as the milk of the Cow is the food which produces energy and thus *Sāvitrī* and *Sarasvatī* are also names of the Universal Cow, i. e. *Virāj*. In simple language, *Sava* is Milk (as taken by *Sāyana*, *Savam kṣhīram*), that is being boiled in the cauldron of the body (*gharma*). The word *gharma* literally means Heat or Temperature, but in terms of ritual it is a big Pot for boiling milk called *Mahāvīra*. The Brāhmaṇa writers explain both Agni on earth and *Sūrya* in 'heaven' as the two *gharmas* (*agnirvai gharmah*, ŚB. 11. 6. 2. 2; *ādityo vai gharmah*, 11. 6. 2. 2. KB. 2. 1), the two together forming a Divine Pair, *deva mīthuna* (GB. 2. 2. 6, AB. 1. 22). The meaning is that the individual body and the cosmos both are the Two Boilers which are inter-related (*gharmā samantā*, RV. 10. 114. 1; see my paper : 'Symbolism Of The Two Boilers', *Viśveśvarānanda Indological Journal*, Vol. 1, pt. 1, pp. 40-42).

Like one, two, three *Suparnas*, we also have one, two, three *Gharmas*, the three *gharma* pots being mentioned in AV. 8. 9. 13, where it is stated that the Three Mothers came along the path of *Ṛita* and as soon as the germ was deposited in them, the three *gharmas* came into existence (*ṛitasya panthām anu tisra ābustrayo gharmā anureta āgūḥ*, AV. 8. 9. 13), and also in AV. 9. 1. 8, where the second line of Mantra 28 has a variant reading and instead of a single *gharma*, three are mentioned (*trīn gharmān abhi vāvalānā, mimāti māyūṃ payate payobhiḥ*, AV. 9. 1. 8). The three boiling pots are the various triads inherent in the cosmic pattern, e. g., Agni, Vāyu and Aditya; Prithivī, Antariksha, Dyaus, etc; and in the clearest terms they imply the three great principles of Mind, Life and Matter (*Manas*, *Prāṇa* and *Vāk*) which are present in the human body and so long as the original Heat or Temperature is boiling, Energy-Milk is being manufactured in the mysterious laboratory of the body.

The word *abbiddha gharma* is the same as *abbiddha tapas* (RV. 10. 190. 1) or *agraja tapas* or *devashyām prāsurat* (MU. 2. 6). Temperature is Life (*yadaushnyām sa puru-śaś*, MU. 2. 6). This extreme Temperature was the primeval Heat which, because it existed in the beginning, became known as Agni (*sa yadasya sarvasyāgram asṛijyata tasmāt agriḥ, agriḥ vai tam agnirityāchaksate paroḥsam*, ŚB. 6. 1. 1. 11, 2. 2. 4. 2). Thus *gharma* and Agni are identical as clearly stated in the Brāhmaṇas [*asya (agneḥ) evaitāni (gharmāḥ arkaḥ, śūkla jyotiḥ, sūryaḥ nāmāni*, ŚB. 9. 4. 2. 25]. In Mantra 24 the symbolism of *arka* has been explained and here we find the same exemplified as *gharma* or the Boiling Milk-Pot in which milk and butter are mingled together. When the milk is red-hot streams of butter are poured in it, stirring blazing flames.

In this ceremony named *Mabā Vīra* or *Gharma*, the Milk in the heated pot symbolises the principle of Motherhood or the Mother's Womb, and the Stream of Butter is the symbol of the Father's Seed fecundating the Mother. This is considered to be a very solemn aspect of the universal Prāṇa which for the sake of the birth of the Babe has to descend to the level of Matter. Therefore, it is also named as a *chhinnaśīrṣa Yajña*, i. e. the Sacrifice whose head was severed from its original heavenly source. In fact one of the explanations of *Gharma* as giving its esoteric etymology is that the head of Viṣṇu detached from its link with the universal source, fell down, producing the sound, *Ghrin*, and therefore, became known as *gharma* (*tad yad (chhinnaṁ Viṣṇoḥ śīraḥ) ghrinī-ityapatat, tasmāt gharmāḥ*, ŚB. 14. 1. 110). The semantic meaning of *Ghrin* is the same as *kṣharāṇa*, from the root—*ghrin kṣharāṇa*, referred to in Mantra 42 of this Sūkta (*tasyāḥ samudrā adbhivikṣharanti, tataḥ kṣharātyakṣharam*).

As a matter of fact, the principle of Agni becoming *Jātavedā* after birth, *Arka* and *Gharma*, all three are identified in the R̥g Veda itself (RV. 3. 26. 7, VS. 18. 66) where the *gharma* is called Exhaustless Heat, *ajasra gharma*, i. e. the Boiling Milk-Pot of Sūrya placed in the immortal Heaven, fed by unending fuel from an unmanifest source that is in the Universal. Each *gharma* or Milk-Pot on the plane of Matter is the symbol of Yajña, presided over by Dakṣha, the presiding genius of Sacrifice, which in its individuated consciousness was cut off from its source; thereby the sacrifice of Dakṣha became doomed until his head was replaced by that of *Aja* (the Unborn Goat), which is the same as the self-existent Creator, *Svayambhū* *Prajāpati*.

MANTRA 27

हिङ्कु॒ष्वती॒ वसु॒पत्नी॒ वसू॒नां वत्समिच्छन्ती॒ मर्नसा॒भ्यागात् ।
दु॒हाम॒धि॒म्यां॒ पयो॒ अ॒घ्न्येयं॒ सा॒ वर्धतां॒ महते॒ सौम॒गाय ॥

—ऋ० वे० १।१६४।२७॥

She, the Cow, Guardian Mother of the Eight Vasus, yearning in spirit for her Calf, has come hither uttering the 'hiikāra' sound.

May we milk her for the two Aśvins, she is the inviolable deathless Cow. May she prosper to our high advantage.²⁷

Four statements are made in this Mantra :

(1) the Cow is the Protector or Mother of the *Vasus* (*Vasupatnī*, *Vasānām pālayitrī*);

(2) her heart is full of affection for the Calf of whom she thinks with her mind and for whom it utters the sound *Hi*;

(3) she produces the milk for the two Aśvins;

(4) as the inviolable Mother, may she increase for greater prosperity to us.

The epithet *Vasupatnī* is significant. The number of *Vasus* is eight and they represent the eight principles of manifestation, viz. (1) Mind, (2-3) *Prāṇa* and *Apāna*, and (4-8) five gross elements of matter, *pañcha bhūtas*. These were named *Vasu* because their presence is essential for manifestation of Life in Matter (*te yadidaṁ sarraṁ vāsayante tasmād vasava iti*, ŚB. 11. 6. 3. 6). The names of the eight *Vasus* are, according to Śatapatha Br., *Prithvī*, *Antariksha*=*Āpaḥ* (*antarikṣhaṁ rā apām sadbāstham*, ŚB. 7. 5. 2. 7), *Agni*, *Vāyu*, *Dyauḥ*, *Ākāśa*, *Āditya*, *Chandramā* and *Nakshatra*=*Brahma*, that which is not *ksatra* (ŚB. 11. 6. 3. 6). This etymology of *Nakshatra* is approved by Pāṇini (6. 3. 7 5). *Ksatra* is temporal power, the opposite of which is *Brahma*, referring to spiritual authority, same as *Brāh-*

²⁷ *Griffith*—She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.

May this cow yield her milk for both the Aśvins, and may she prosper to our high advantage.

Willis—She comes lowing, abounding in rich (products), desiring her calf in her mind: may this cow grant her milk to the Aśvins; may she thrive for our great advantage.

maza, *Yajamāna* or *Dīksbita* (Līṅga Purāṇa, 2. 12. 43-44, *Ātmā tasyāṣṭāmī mūrtir yajamānasya parā, Dīksbitam Brāhmaṇam prāhur ātmānam cha munīśvarāḥ*). Kālidāsa mentions them as the eight forms of Śiva (*asṭāmūrti Śiva*) in the first verse of *Sākuntala* (see *Mārkaṇḍeya Purāṇa*, 52. 3-9; for an interpretation of the *Asṭa Mūrti* doctrine based on the Vedic conception of the eight *Vasus*, see my "Sparks from The Vedic Fire", '*Asṭa Mūrti Śiva*'; pp. 117-122). This is confirmed in another statement of Vedic symbolism where the Cow is named *Aditi* (*mā gāṃ anāgāṃ aditiṃ vadhiṣṭā*) and *Aditi* is said to be the Mother with eight wombs (*asṭā yonīḥ*) who gave birth to the eight *Āditya* gods (*asṭau putrāso aditeḥ*, RV. 10. 72. 8; also, *Aditir asṭaputrā*, AV. 8. 9. 21).

The word *hinṛipatī* is important. There are two symbols, namely, *Hin*, and *Hum*. *Hin* is the voice of deep love rising from the heart, i. e. the mother's affection completely given through her mind, *prāṇa* and *bhūtas* for the sake of the child, suckled or nurtured by her. On the other hand, *hum* is its opposite, symbolising the sound of chastisement and destruction as in the *Yajur Veda* (*bhaṅgena bhaṭe saṃ phat*, VS. 7. 3; same as '*hum phat*', the tāntric *Bīja-akṣara*). *Hinṛā* and *Humṛā* are the two aspects of the same *Vāk*, one is *saumya* and the other is *ghora*; *Hinṛā* is *Dairi* and *Humṛā* is *Āsurī Vāk*; the one is divine and the other is demoniacal. The lowing of the Mother Cow for her Calf is pregnant with cosmic benevolence and although in terms of wave-length it may be a feeble lowing, in depth and emotional intensity there is nothing to compare with the loving Silence of the Mother for the Babe. The poet says that this Voice of *Hinṛā* originates in the mind of the Mother out of her affection for the Calf.

The third point is about the person for whom the Milk is produced by the Cow. The answer is that the two *Āśvins*, namely, *Prāṇa* and *Āpāna*, drink the milk which the gracious Mother yields from her breast. It is the potency of the vital airs, manifesting as In-breath and Out-breath which sustains this body through life and which assimilates the food by which all kinds of physical, vital and mental energy is produced. The two *Āśvins* are comparable to the *Dioscuri* or the two Centaurs riding together, and are spoken of as the two priests of the bodily sacrifice (*āśvināradharyā* AV. 1. 18, ŚB. 11. 2. 17).

They are also said to symbolise several other pairs as *Dyāvā-Prithivī*, *Agni-Āditya*, the two Ears, the two Nostrils, and the two Eyes (ŚB. 12. 9. 1. 12-14). They are said to be wearing a lotus garland, *Agni* being the Lotus of the Earth, and *Āditya* of Heaven (*Agnirevāsyai pushkaram ādityo' musbyai*, ŚB. 4. 1. 5. 16). The *Rig Veda* refers to them as the two physicians of the gods, *Dairya bhishajā tannab karato āśvinā*, RV. 8. 18. 8; AB. 1. 18; KB. 18. 1; TB. 1. 7. 3. 5; GB. 2. 2. 6. Al-

though diversified in manifest form they belong to a single womb (*ajyatī ī āśvīnau*, SB. 5. 3. 1. 8). In fact Sūrya is symbolised as the Great Horse (*asau rā-āśvīḥ śrabh*, TB. 3. 9. 23. 2) and the two Āśvins are but the two aspects of the movement of the solar rays, namely, contraction and expansion.

In Mantra 49 of this Sūkta, the Cow is also spoken of as Sarasvatī with a breast full of sustenance and bliss, and knowing the Vāsas (Vāsarīḥ). In VS. 19. 94 Sarasvatī as the gaurdian Mother is said to bear the two Āśvins in her womb; (*Sarasvatī janyāni garbhāmentaraśrībhyāni patnī sakṛitāni bibharti*, VS. 19. 94) and the milk of her breast oozes out for the two Āśvin Healers (*Āśrībhyāni cṛgdhām blisbhajā sarasvatyā*, VS. 19. 95). That Milk is the Immortal Soma (*Amṛiteb Soma Indab*, VS. 19. 95). In the Madhukāśā Sūkta, it is stated that the vast cosmos is the milk of the Universal Cow.



गौरमीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्ङ्कृणोन्मातवा उ ।
सुक्ताणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥

—॥ वे० १।१६४।२८॥

The Cow is lowing for her blinking Calf. She gives a sniff kiss on his head, so that he may also low.

His mouth she fondly invites to her warm udder, and suckles him with milk while gently lowing.²⁵

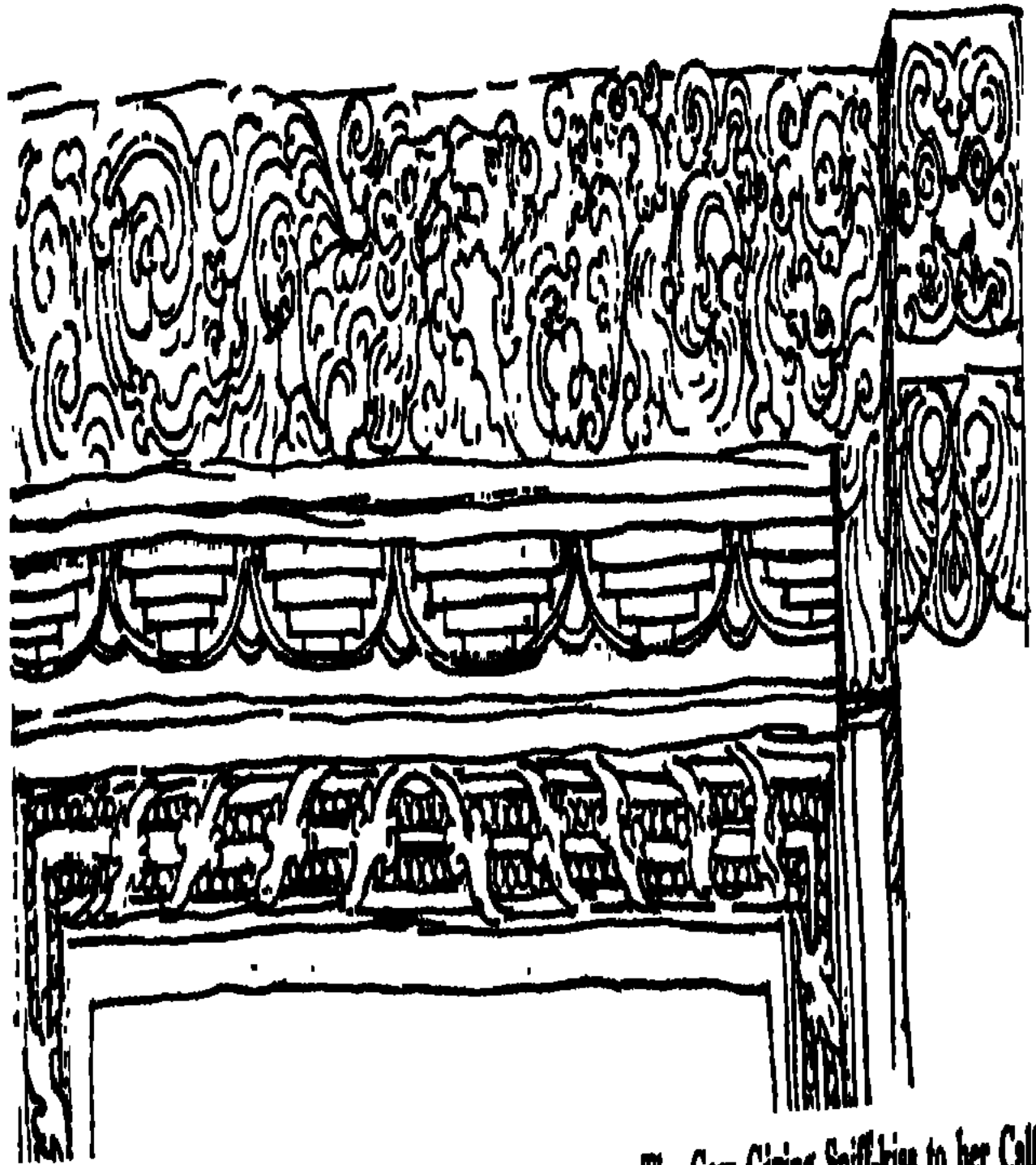
In Mantra 9 the Rishi has already spoken of the Calf bleating and now he refers to the Mother Cow as lowing, in both cases the verb *amīmet* also signifying a measuring out of the cosmos or the possibilities in the creational act of Prajāpati. The blinking youngling of the Cow or Infinite Mother is Sūrya, or for the matter of that, each manifest centre of life which opens its eyes on the conscious world. Birth is conceived of as an awakening (*jāgarana*) and the Mother's affection for the Babe is expressed in her giving a sniffkiss on his forehead (*mūrdhānam būṣṇa-krīṣṭ*). It is the same as *Hīṅkāra* of the previous Mantra, the voice of affection rises from the heart. Essentially a *Bijāksara* or *Bija Mantra*, *Him* is the symbol of both Mind and Matter in which 'H' as the consonant stands for the *Bhūtas* and 'I' as a vowel for the Mind and the nasal sound for the Prāṇic element.

Why should the Mother Cow sniff the Calf on the head ? The reason is that the head is the symbol of *Dyaub* or the immortal *Devas* where all the thought-centres are located (*śīrṣho dyaub samavartata*). Each Calf is an embodiment of *Prāṇāgni*, a perfect symbol of the Life-principle and this holds good in the case of each individual and the universal, both of which are related to each other as the

²⁵ *Griṣṭh*—The cow hath lowed after her blinking youngling ; she licks his forehead, as she lows, to form it.

His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

Wāṇ—The cow bellows for her calf, (who stands) with winking eyes, and lows as (she) proceeds to lick his forehead : she utters a cry, as anxious, she sees the moisture in the corners of his mouth, and nourishes him with her milk.



Mantra 28—गौमोमेवमुक्तं मित्तं मूर्धनि हिरण्मयेनातवा ३।

The Cow Giving Sniff-kiss to her Calf

thousand-rayed Sūrya is related to each ray. The opening and closing of the eye by the Calf is symbolical of the forces and energies which make up life as being rhythmic or cyclic. Even the great Sūrya is looked upon by the Rishi as a blinking Calf, Night and Day being the opening and closing of his eyes, and this process extending through the two halves of the year is exemplified in all the vast durations of Time, including creation and dissolution of the worlds.

The question as to why does the Mother Cow sniff or lick the Calf is answered by saying : that it desires to bestow upon it a measured form (*mimātī māyujam*). This is what each Mother does for the child she bears in her womb. The word *mātā* literally means *she who confers a measure* on what is produced by her. The measure set by the Mother of a tiny ant and of the mighty elephant is different although the potentiality of the life-principle functioning in both is much alike. The laws of birth, growth and decay are similar and the operative unfolding of all the life-processes also follows a similar norm. The divine ordinance is that the Mother completely reproduces herself in the babe and thus the species or the race is perpetuated. The same may be said of Aditi as Universal Mother of all creatures in the past, present and future. She is identified with *Vāk* and symbolised as a Cow. It is said that Brahma in his unmanifest form is coeval and co-extensive with *Vāk* (*Yāvad Brahma viśṭhitam tāvatī Vāk*, RV. 10. 114. 8).

The Mother Cow fondly calls the mouth of the Calf to her udder for drinking the milk that she yields. The Cow's udder in which she secretes and stores milk is here called *gharma* of which the symbolical meaning has been explained under Mantra 26.

The word *māyuj* is translated by Sāyaṇa as *śabda*, and *mimātī māyujam* may therefore be onomatopoeic of the lowing of the Cow; but thinking of the root *mā* to *measure*, the word *māyuj* may also signify a settlement that was 'measured out', namely, a village or any centre of population. In this particular sense, the word *māyuj* has survived in many place-names ending in '*man*' as Phapaman, Bangarman, etc., distributed from the north-west upto Indonesia. Vedic *Māyuj* has changed to colloquial '*man*'. The measuring out of a village or a town and of a prāṇic system as is done by the Mother are tasks of the same category, with the difference that in the latter it is the Life-principle or consciousness or Prāṇa which enters as an essential element and governs the entire plan both in depth and in spatial and temporal extensions. The Rishi intends to state that just as *Paruṣa Prajāpati* transforms himself as the cosmic *Yajña Paruṣa*, so has the Great Mother Cow taken birth as the Cosmic Cow. The doctrine of the Calf or the Babe (*Vatsa Viśvā* or *Kumāra Viśvā*) has significant symbolical formulation, as found both in the Rīg Veda and the Brāhmaṇas and the Purāṇas.

अ॒यं स शि॑ङ्क्ते॒ येन॒ गौर॒भीवृ॑ता॒ मिमा॑ति॒ मायुं॒ ध्वस॑नाव॒धिं श्रि॒ता ।
सा चि॒त्तिमि॒निं हि च॒कार॒ मर्त्यं॒ विद्यु॑द् भव॒न्ती प्र॒ति व॒त्रिमौ॑हत ॥

—ऋ० वे० १।१६।२९॥

He who had encompassed the Cow sneezes to expel her ; the Cow gently lows from her station in the clouds.

She has created the mortal by the power of her mind. Shining as lightning she has lifted the veil (*parri*).²⁹

There are several arguments here; viz. (1) what is the meaning of snorting or better, sneezing, in this context of the Cow ?

(2) Who is implied by the one who encompasses the Cow ?

(3) What is the meaning of *dhvasani* ?

(4) What is the significance of the shrilling cries of the Cow (*chitti*) and of the humbling of the mortal man by the Cow ?

(5) What is the idea of the Cow becoming a lightning (*vidhyut*) ?

(6) What is the meaning of the stripping off of the garment, of lifting the veil (*parri*) ?

We should give thought to each one of these in order to arrive at the full meaning of the Mantra. Firstly the act of sneezing is a forceful expulsion of *prānic* air from inside the body through the two nostrils. It here stands as a symbol of the creative act from the body of the self-existent Creator. All kinds of functions that we witness in the human body must have existed in a universal source somewhere and all are valid to explain the creative process by which the cosmos was produced. The Rishis for this reason accepted a wide terminology which has

²⁹ Griffiths—He also snorts, by whom encompassed round the Cow lows as she clings unto the shedder of the rain.

She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.

Wiser—He, too, bellows, and the cow utters inarticulate sounds, as, encompassed by him, she repairs to her stall; (influenced) by her instincts, she acts like a human being, and, radiant, manifests her nature.

been woven in the Mantras, e.g. it is valid to speak of the creative act as *vimāṣa* (measuring out, 10. 121. 5), *samincāna* (enkindling), *jāgrapa* (waking), *nicāna* (dashing), *prāpa* (spiration, 10. 189. 2), *cārapa* (striding), *śamūbāna* (supporting), *śrāpa* (propelling, 6.69.8), *śāpa* (impelling), *śābāpa* (vision), *śāpa* (yoking), *manāna* (churning), *ārtana* (turning round), *virāta* (turning aside), *parārtana* (turning back), *prārtana* (turning forward), *krāna* (roaring), *virāna* (spreading out), *jāyamaṇa* (to be born), *viśvāna* (lightning), *śāpa* (sacrificing), *śāpamaṇa* (mating), *āstapa* (strewing), *ābāpa* (filling up), *śābāna* (piling up), *prajāna* (procreation), *śāpa* (quivering), *śāpa* (vibrating), *chitana* (stirring consciousness), *ārtana* (dancing), *krāpa* (doing), *śāpa* (carrying), *śāpa* (becoming), *ābāpamaṇa* (choral singing), *grābāpa* (holding), *āramūbāpa* (beginning, 10.81.2), *ābāna* (germ-depositing), *śāpa* (sowing of seed), *śāpa* (oozing), *śāpamaṇa* (jumping, 10. 17.11), *śāpa* (shining), *manāna* (thinking), *brimāpa* (growing), *śāpa* (sustaining), *śāpa* (suckling), *śāpa* (cooking, RV. 1. 164. 43), *śāpa* (manifesting, 1. 164.45), *utpatana* (flying, 1.164.47), *śāpa* (activating, 1. 164. 61), *śāpa* (fashioning, 10.81.4), *śāpamaṇa* (smelting, 10. 72. 2), *śāpa* (offering, 10.81.1), *śāpa* (upholding, 10.121.1), *śāpamaṇa* (stablishing, 10.120.7), *śāpa* (making, 10.120.3), *śāpa* (living, 10.120.8), *śāpamaṇa* (yawning), *śāpamaṇa* (increasing), *śāpamaṇa* (existing, 10.121.1), *śāpa* (producing, 10.121.7-9), *śāpamaṇa* (clashing in rivalry, 6.69.8), *śāpamaṇa* (getting up), *śāpa* (inciting, 1.157.5), *śāpamaṇa* (waking, 1.157.1) *śāpamaṇa* (stepping, 1.154.2), etc. This list may be extended still further, but reflects the vast canvass on which the creative activities in the cosmos and in the individual centre were visualised in manifold aspects.

So it is against this background that the action of sneezing (*śāpamaṇa*) which is a much stronger form of *nipśvasita* has to be understood, namely when all causes had accumulated the cosmos was expelled from its centre by an irresistible force such as is experienced in the act of sneezing. Prajāpati could no longer check the Prāṇic force of manifestation, just as when the foetus is complete in the womb the mother delivers it by the force appearing as labour pains.

It was this phenomenon of *Āvirāṇi*, which Prajāpati also experienced while he was delivered of the Universal Cow that existed in his womb. It was as irresistible expulsion of the *prāṇic* power as is present in the act of sneezing in but a very small measure. The next question is as to what was that which existed in the self-existent Centre of the Creator which was ejected by him. The answer is that the Cow was encompassed by him on all sides, namely, that she existed in his womb and was expelled out of his centre like the outbreath in snorting. This is in other words the same thing as the motif of Prajāpati giving birth to his own female

energy variously named as Śatarūpā, Sāvitrī, Sarasvatī with whom he falls in love. This daughter motif is indispensable for the creative act. Prajāpati circumscribed in his own centre cannot create; alone in *Ṣvayambhū* form he is called *vrīttanujāb*, whose Ojas was turned on himself. Such is the state of the self-existent mathematical point without length, breadth and thickness, from which no circumference can be described. But, for the sake of dimensional creation, the absolute point is converted into a hypothetical centre from which we obtain the diameter and the periphery (*visbhakambha* and its *maṇḍala*), the former as Rik and the latter as Sāma which are said to be the Two Steeds yoked to the car of Indra or *Madhya Prāṇā*.

The encompassing of the Universal Cow is a symbol of the two Universal Parents, viz. the Father-principle as *Ṣvayambhū* and the Mother-principle as *Parameshbhī*, the Bull and the Cow (*Vṛishabhaścha Dhenuḥ*, RV. 10.5.7), who are like two inverted Bowls uniting to form a common womb (*uttānayośebamvor yonirantaratrā pitā dībhīurgarbhamaḍbāt*, RV. 1.164.33). This panoramic view of the two universal Parents is visible to all as the heavens and the earth (*dyaus me pitā janitā nābhīratra bandhubme mātā prithivī mahīyam*, RV. 1.164.33). This Mother Cow is the same as *Māhā Yoni*, also called *Māhā Brahma*, *Aśyaktā Prakṛiti* of later philosophy. She is *Aditi*, the Divine Mother, *Deva-Mātā*, whose sons are the 'Ādityas or universal Prāṇic Powers. It is her function to measure out the cosmos from her station in the mystic clouds prior to the formation of created forms.

The statement that she measures out the measurable worlds (*mimāti māyām*) has been explained under the previous Mantra, and both the meanings of the root *mā*, viz. to bellow and to measure, are equally applicable, since in the cosmogonical conception *Vāk* is co-extensive with the universe (*yāvad Brahma viśbhītanī, tāvati Vāk*, RV. 10.114.8). *Vāk* is the same as the *Pañcha-Bhūtas*, a symbol par excellence of *ākāśa*, which is the most subtle of the five elements, and therefore, a perfect exemplar of all the five. *Vāk* is the symbol of Motherhood, since there can be no creation without *Vāk* being energised by the divine Creator, who creates consciousness in Matter. There is a Cow tied to each Tree of Life lowing (*vṛikṣhe vṛikṣhe nijaṭā mīmāsyad gauḥ*, 10.27.22). The Cow is the Mother and Mother is Nature herself. In all the infinite glory that is in the universe her power is supreme and her splendour divine. She measures out the cosmos as she wills. Her Śakti is becoming these worlds. The Rishis adopted the symbolism of the universal Cow and of her numerous daughters to typify the principle of Motherhood as existing eternally and also manifesting in each mother bearing the potentiality of womb within her (RV.1.164.9, *atishṭhad garbho vṛijanīśhvantaḥ*).

Next it is said that the Cow is stationed in the clouds (*dhvasani*). The imagery is that the Cow from her station in heaven is lowing in the form of thunder

and flashing as lightning. Sāyaṇa translates *dhrasani* as a cow-pen (*grāmā nīrā-sāyaṇa*) and also as clouds (*dhrasani meḥa*). One need not quarrel over these meanings. How the Rishi's mind was working out the imagery of the Cow against a cosmological background may be understood as follows :

There is a Cow in everyone of the five modalities of *Śṛāyambhūḥ*, *Parameshthī*, *Sūrya*, *Chandra* and *Prithivī*. The Cow of the earth is known as *lāṭ*, of Chandra as *Śṛāyambhūḥ* or *Bṛha*, of Sūrya as *Ga*, of Parameshthī as *Virāj* (also *Parameshthī*), of *Śṛāyambhūḥ* as *Śṛāyambhūḥ Satya* or *Viśvānī Nitya Vāk*. Thus the Cow principle is present at every level. Here there is a reference to the Cow in Parameshthī known as *Virāj*. Parameshthī is the same as the Ocean of Rīta, the region of Waters, or clouds (*dhrasani*) from where her immortal station, She projects her powers into the mortal sphere of *Dyāvā-Prithivī*. The region of Parameshthī is known as *Parishin*, Watery (1.164.12) and also as *Virāj* or *Goshthāna* a cow-pen. Thus Sāyaṇa is right in giving the two meanings of cloud and cow-pen to the word *dhrasani*. He also points out on the authority of Śākapūṇi, an ancient Nirukta writer, that the Cow intended here is *Mādhyamikā Vāk*. We are aware with the four-footed Cow in the form of *Vāk* (*chatvāri vāk parimītā palāni*, RV. 1. 164.45), three of them hidden in the Cave and the fourth uttered as the speech from the human throat. Later literature names these four forms of *Vāk* as *Parā*, *Paśyantī*, *Mādhyamā* and *Vaikharī*. *Parā Vāk* is the same as *Sahasrākṣarā*, which exists in *Parama Vyoman* that is *Śṛāyambhūḥ*; *Paśyantī* in the next stage is the *Vāk* of *Parameshthī*. The third foot of *Vāk* is *Mādhyamā ni Sūrya* named as being intermediate between *Paśyantī* and *Vaikharī*. The fourth kind of *Vāk* is the manifest Word, uttered by the speech and experienced by the ear. Thus the lowing of the Cow in the cow-pen has reference to the *Mādhyamā Vāk*, which exists in of Sūrya or makes herself visible as a flash of lightning (*Vidyud bhavanī*), when she strips off her covering garments.

The next statement about the cow is that she is possessed of the quality of *Chitti*, the principle of *Chitta* or *Manas*, of which the seed is desire, *Kāma*, and by that she produces the mortal man; that is, Life in Matter. The universal Cow in *Parameshthī* as *Virāj* is the eternal Life-principle, changeless and fixed, which is not agitated by any external activity. But the great Mother incarnates in her youthful daughters endowed with the principle of Mind (*yvatir manishā*, RV. 5.47.1). Griffith translates *chitti* as lowing, Sāyaṇa as *jāna*, and *Atmānanda* as thinking (*chintana*). All three are admissible, since it is essentially the principle of Mind which manifests in the Cow for the sake of the material creation. It is the same as consciousness, *Chetanā* or *Chiti*, which becomes evident through Speech or sound, *Vāk*. The capacity to produce *Vāk* is proof of the presence of consciousness on

the level of the *Pascha Bhūtas*. So it is the principle of *chitti*, or the mental stirrings of the Cow or *Īśā* that bring into existence the world of mortal men.

The Cow stationed in the clouds of Parameshthī or the universal unmanifest source becomes manifest as a flash of lightning. *Vavri* is a veil or covering. The state of darkness preceding the creation of Sūrya is known as *Tamas*. The *Nāsadiya Sūkta* mentions two kinds of Darkness (*Tama āsit tamasā gūḍhamagre*, RV. 10.129.3), when the primeval flood concealed in its depths all these worlds (*apṛakṣatāṁ salilāṁ sarvamaṁ idam*). These two principles of Darkness are the universal Parents, Father and Mother, Svayambhū and Parameshthī, Agni and Soma. It is essential that this Veil should be cast aside (*prati vavrimanubata*) and the energy of the two Parents concealed, as the foetus in the womb, should become visible like a lightning flash i. e. Sūrya. Each new born Babe representing the descent of *Prāṇa* in *Bhūta* or the Life-principle in Matter is a lightning flash, *Vidyut*, which is also the symbol of Mother as the Cloud is that of the Father, the two together producing rain or lightning which is like the Babe.

Vidyut may be identified with *Urvaśi* and also *Ghrītaśbī* and other nymphs born of Waters and fecundated by the power of the Devas. Purūravas says about *Urvaśi* : "She who flashed brilliant as the falling lightning brought me delicious present from the waters. Now from the flood be born a strong young Hero. May *Urvaśi* prolong her life for ever" (RV. 10.95.10). In the *Vasishtha Sūkta* also we find the same imagery of *Vidyut* applied to *Urvaśi* : "a form of lustre springing from the lightning wast thou (*vidyuto jyotiḥ*) when Varuṇa and Mitra saw thee" (RV. 7.33.10).

The Cow as lightning (*Vidyut*) or *Urvaśi* as lightning refer to an identical principle, namely *Roṣhanā* or the Great Light of *prāṇa* and *apāna*, flashing in each centre of Life (cf. *antaścharati roṣhanāśya prāṇādapānātī*, RV. 10.189.2). This light (*Vidyut*) is the same as *Prāṇa*, Sūrya, Agni, the light that was in heaven and on sea. When that light flashes from out of the dark clouds she announces her existence as the Mother that is creating the Rain; when she comes out of her covering, she takes the form of the individual mother in whom the Life-principle incarnates as the Babe or *Kumāra*. Unless *Urvaśi* strips off her covering Purūravas also remains concealed. It was her lightning flash that exposed Purūravas.

The principle of *Vavri* is the same as that of *Āvaraṇa* referred to as *āvarīvaḥ* in the *Nāsadiya Sūkta*.

Manifestation of Life implies release from a hidden source or Cave in which it remains concealed (cf. *vidmā te nāma paramaṁ gubā yat*, RV. 10.45.2; *gubā charantam gubā babhūva*, RV. 3.1.9) and its illumining another measured container which whatever its form is comparable to the human body.

MANTRA 30

अनच्छे॒ये तु॒रगा॑तु जी॒वमे॑जद् भ्रु॒वं म॒ध्य आ प॒स्त्या॑नाम् ।
जी॒वो मृ॒तस्य॑ च॒रति॑ स्व॒धामि॒रम॒र्त्यो म॒र्त्येना॒ स॒योनिः॑ ॥

—ऋ० वे० १।१६।३०॥

That which has breath and speed and life lies firmly established in the midst of the Homes.

The Living (*Jīva*) moves by the offerings to the Dead (*mṛtāsāstra*). The immortal and the mortal have a common womb.³⁰

This Mantra gives us the characteristic features of Life (*Jīva*), the word used here in its technical sense.

Three features of *Jīva* are mentioned as follows :

(1) *Anat*—same as breathing, from the root *an prāṇne*; it is clearly the principle of Prāṇa, expressing itself as Prāṇa and Apāna (*Prāṇāśāpānāḥ*, RV. 10.189.2) or contraction and expansion, *samāñchana-prasāraṇa*, which is the true nature of the rhythm of Life.

(2) *Turagāta*—fast moving, having activity; this refers to the physical body.

(3) *Ejat*—it refers to the stirrings of the mind, the impelling force that is in each life-centre.

These are the three signs of animate life. In Mantra 4, they are named as *Asa*, *Asrik* and *Ātmā* respectively, the three corresponding to Life, Matter and Mind, as explained in the commentary. In the case of the Sacrificial Horse of Aśva-medha, these three principles are described as *Nishadana*, *Nikramana* and *Viratana* as follows :

(1) *Nishadana*—resting or sitting, which has reference to the physical body, *Bhūta*; same as *Asrik* (blood) or *turagāta* (speed).

³⁰*Griffith*—That which hath breath and speed and life and motion lies firmly established in the midst of their houses.

Living by offerings to the Dead he moveth, Immortal One, the brother of the mortal.

Wilson—Life endowed with breath and, eager (in discharge of its functions), reposes, steady, in the midst of its (proper) abodes : the life of the mortal body, cognate with the mortal frame, endures immortal, (sustained) by (obsequial) offerings.

(2) *Nīlāmāṣa*—coming in and going out, a feature of *Prāṇa* which appears and disappears : corresponding to *Asu* and *Anat*.

(3) *Īrīṣṭas*—rolling this side and that; this has reference to the nature of Mind and its twofold activity as *Samkalpa* and *Vikalpa*. This corresponds to *Ātmā* of Mantra 4 and *Ejāt* of Mantra 30.

Life-principle (*Jīva*) is said to be firmly established in the midst of houses. The symbolism is clear, namely that each body is a home in which Agni has its stable seat (*mādhyaḥ paśtyānām dhravam*).

The next two statements are very explicit and of the highest value for an insight into Vedic metaphysical thought. It is stated that the immortal and the mortal are kins born from the same womb, and secondly that the (immortal) *Jīva* moves with the mortal body by virtue of its intrinsic powers (*svadhābbhīḥ*).

What is to be specially noted is the doctrine of *Sayonitā*, a common womb or origin which is also known as *Samāna-Yonitā* or *Eka-Yonitā*. The Mbh. refers to Agni and Soma as born from the same womb or *Eka-Yoni* (*agnishoman katbam pūrvam ekayonī pravartitan*, Śānti Parva, 3.29.1). They are like two inverted Bowls as described in Mantra 33.

Sāyana is right and direct in explaining *martya* as *śarīra* and *amartya* as *Jīva*, the individual soul. The word *Svadhā*, however, is taken as the offerings given to the manes, but the word here has the same significance as in *Nāsadiya Sūkta* (RV. 10.129.5), where *Svadhā* refers to the lower principle of Matter and *Prayati* to the higher one of *Prāṇa*. The idea is that *Jīva* accepts the various powers of the mortal *śarīra* and moves by its *prāṇic* and psychical powers.

This doctrine of *Svadhā* linking the immortal and the mortal will be referred to again in Mantra 38. VS. 28.53 mentions Agni as seated in a stable home (*mabān sadhasthō dhrava ā nishatto namaste astu*). It is repeating the same idea as found here.

Mantras 30 and 31 together formulate the ancient Vedic doctrine known as *Amṛita-Mṛityu Vāda* which is mentioned in the *Nāsadiya Sūkta* as one of the several metaphysical approaches to the problems of cosmogony (RV. 10.129.2). *Dera* is *Amṛita* and *Bhūta* is *Mṛityu*. The two are juxtaposed or exist together at every level and are in constant tension. *Sūrya* representing the manifested cosmos is the midpoint where both *Amṛit* and *Mṛityu* meet, therefore it is called *Mārtāṇḍa*, the Golden Germ produced by Mother *Aditi* from the dead egg. As stated in *Śatapatha* that which is on this side of *Sūrya*, i. e. the manifested cosmos is *Mṛityu* and that which is beyond *Sūrya* is the Death-conquering Region or Modality of *Amṛitam* (*gatānchārvācchinam ādityāt sarvaṁ tan mṛityumāptam...atba ya enam ata ūrdvam*

śhinati, sa prajāpatiṃ jayati, ŚB. 10.5.1.4). In the womb of *Mṛtyu*, i.e. Death, Matter or Visible Creation lies *Amṛta*, the principle of Immortality or *Prāṇa* (*antarāṃ mṛtyoḥ Amṛtaḥ*, ŚB. 10.5.2.4). *Amṛta* and *Mṛtyu* are the twin principles by which Prajāpati created these worlds.

Having stated the mutual relationship of *Amṛta* and *Mṛtyu*, the Rishi thinks of the great Principle which is beyond Death, *anāpadyamāna*, and which is the great Cowherd (*Gopā*) in charge of the Universal Cow of creation, and secondly, how the great transcendent and Immortal Being subjects himself to the cyclic movement of the pendulum by which he succumbs to the principle of Death or incarnates in Matter. The two arguments are taken up in the following Mantra.



MANTRA 31

अपश्यं गोपामनिपद्यमानमा च परां च पथिभिश्चरन्तम् ।
स सध्रीचीः स विधूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥

-ऋ० दे० १।१६४।३१॥

I saw the Cowherd who never stumbles, coming hither and going afar by destined pathways.

He travelling along the cardinal and intermediate points continuously travels these worlds.³¹

This is an important Mantra stating how the vast cosmic manifestation comprised of millions of universes is symbolised as the one Cow-Virāj, the Universal Mother or Infinity and how she is incarnating in the form of innumerable cows or mothers each producing a separate world-system and how all of them are under the care of One Cow-herd, *Gopā*. The Majesty of the Cowherd is that whatever may happen to the life-cycle of the cows, the Cowherd is eternal, immortal, undecaying, never dislodged from the central fixity in which he abides or on which he stands; the Rishi has a vision of this supreme Cowherd. If the Cow be taken as the symbol of *Gati* or motion, each motion gets exhausted and succumbs into nothingness. But the principle of Rest is inexhaustible and the source of all motion; it remains unmodified and enshrined in an eternal abode which is non-dimensional and beyond space and time. Whereas the cosmic wheel revolves, the centre (*amṛitasya nābhīḥ*) shines in its own splendour of permanent Rest or *Samādhi* with introvert *Ojas* and a gaze turned on its own self. Such is the majesty of the Cowherd, *Gopā*, invoked in this Mantra. All the rays of *Sūrya* are the fleet Cows with manifold horns or ramifications; all the individual centres of Motherhood scattered amongst men, animals and plants, all the formulations of *Vāk* in uttered syllables and in depth of silence, all the creative vibrations symbolised by Mother Earth

³¹*Griffith*—I saw the herdsman, him who never stumbles, approaching by his pathways and departing.

He, clothed with gathered and diffusive splendour, within the worlds continually travels.

Wilson—I have beheld the unwearied protector of the universe, the sun, travelling upwards and downwards by various paths : invested with aggregative and diffusive radiance, he revolves in the midst of the regions.

and by the Great Mother, *Mātṛ Mātṛ* of the Universe are conceived of as *Īśitrādēvī Gopā*, the Cosmic Cow in whose body all the divine and earthly powers (*divya pūr-thinaś indriyaś*) have their existence. Such a Cow stands in need of her Bull, *Īrīśabha* (*Īrīśabhaśchakṛ Divan*, RV. 10.5.7). Who is this Bull that sires the Cow, and who is the Cowherd that stands guard over them? The answer is given with rare frankness in the Brāhmaṇas :

(1) Sūrya is the Gopā, Cowherd who takes care of or guards all these worlds (*erba vai Gopā ja erba Sūryastapati, erba bṛhant sarvaṁ gopāyati*, ŚB. 14.1.4.9);

(2) Agni is the Divine Cowherd (*Agnirvai devānām Gopāḥ*, AB. 1.28);

(3) Indra is the Cowherd (*Indro vai Gopāḥ*, AB. 6.10; GB. 2.2.20);

Indra is also mentioned as the Most Excellent of all the Cowherds (RV. 1. 86.1, *sa sngopātamo januḥ*).

(4) Prāṇa, the eternal Life-principle, is the Cowherd (*Prāṇovai Gopāḥ, sa bṛham anipadyamāno gopāyati*, JUB. 3.37.2).

Thus we have a complete statement of the Gopā-doctrine of the R̥g Veda. Its essence is that the principle of Immortality is the real Gopā which protects and takes care of all the Cows manifesting in whatever form on the plane of Matter whether in the cosmos or in the individual as explained above. As Śaunaka says, Agni on earth, Indra and Vāyu in Antariksha, and Āditya in heaven, these are the three forms of the same immortal principle. (Bṛi. Dev. 1.69—*agnirasminnatbendrastu madhyato rāyureva cha, Sūryo diviti rījñeyāstisra erba devatāḥ*). Essentially that principle is Agni or Prāṇa which was the first-born of the primeval order and himself became the Bull-Cow, or the composite universal Parent (*Agnirhi naḥ prathamajā rītasya pūrva āyuni rīśabhaścha dhenuḥ*; 'Not-Being (*Asat*), Being (*Sat*) in the highest heaven, in Aditi's bosom and in Daksha's Birth-place. is Agni, our First-born of Holy Order, the Milch-Cow and the Bull in life's beginning'.

As Griffith has observed, Agni is identified with the first cause and first effect who is the one Prajāpati as yet an undeveloped embryo and at the same time both male and female. As the great Cowherd, Agni is the Master of the two principles of *Dynamis* and *Énergie*.

The remaining three feet of the stanza make a three-fold statement about the movement of the Cowherd and, by implication, of his cows also. The basic idea is to bring out the principle of Rhythm or *Cchandas* which is at the root of creation and of each Yajña whether in the universe or in the individual. There is not a single manifest point where the law of *Cchandas* is not operative. As stated in the Bhāgavata, Nārāyaṇa Viṣṇu rides on Garuḍa which is the same as *Cchandas* (*cchandomayena*

Garuḍas samudhāyamañch, Bhāgavata, 8.3.31). One Agni is measured out as three in order to evolve its rhythm (*ekastredhā vibhito jātavedāḥ*, AV. 18.4.11; *ekam hi sa tat tredhāśanaḥ*, AB. 3.28).

The very idea of contrasted duality as *Asat* and *Sat*, *Amṛita* and *Mṛityu*, *Rātri* and *Ācāḥ*, *Apāna* and *Prāṇa*, *Amanas* and *Manas*, *Kṛishṇa* and *Śukla*, *Yoshā* and *Vṛishā*, and a number of other opposite or conjoint principles is due to the rhythmic pattern of the cosmos as conceived by the Creator in his own person. This rhythm in its triple form is mentioned in the Mantra. The first is on the plane of the Mind, implied in *Ācharantam* and *Parācharantam*, by pathways which are the three courses in which the triune creation has been planned. Each path is the same as a foot-step of which there are three as in the motif of the three strides of Viṣṇu. The transcendent Cowherd manifests himself on the plane of the Mind by once releasing his powers and then withdrawing them along the three-fold courses or in the three-fold regions, or on the threefold levels in which the creation is planned. Pūshan, master of the pathways is the Great Cowherd.

The second movement is on the level of *Prāṇa* mentioned as the movement of the Cowherd along the cardinal (*sa'bhricbīḥ*) and the intermediate (*vishūcbīḥ*) points of the compass or the cosmic *Svastika*. This two-fold rhythm of coming and going, *eti cha preti cha*, of contraction and expansion, *samañchana* and *prasāraṇa*, is inherent in the whole human machine and constitutes its basic tension or dynamism which makes the Life-principle function in the body. Energy is being diffused and then collected; this is the law by which the respiratory, circulatory, excretory and all other systems are working like a wheel.

As the Cowherd moves out with his cows in the morning and as he returns with them in the evening, so does the transcendent *Prāṇa* incarnate in Matter to create the Day and then withdraws itself to create the Night. Light and Darkness correspond to the principles of *Amṛitam* and *Mṛityu*, both of which Agni, Indra, Āditya and *Prāṇa* have accepted as the law of their energised and latent form. The last line states that the Cowherd continually travels within these worlds. This is with reference to each physical system or life on the plane of the *Bhūtas*, each of which is a *Bhūrana*, a Becoming or a world in itself.

Sāyaṇa very rightly explains *Gopā* as Āditya on the authority of his own Brāhmaṇa, viz. Aitareya, and also of the Taittiriya. Ātmānanda interprets *Gopā* as *Jīva* and also *Paramātmā*.

य ई चकार न सो अस्य वेद य ई ददर्श हिरुगिबु तस्मात् ।
स मातुर्योना परिवीतो अन्तर्वैदुग्जा निर्मतिमा विवेश ॥

—ऋ०वे० १।१६।३२॥

He who has made this Cosmos does not comprehend it. From him who saw this the creation is hidden.

He enveloped in his Mother's Womb, source of prolific life, has entered the Region of *Nirṛiti* (motherhood or mortal matter).³²

The next five Mantras concentrate on the Father-principle and the Mother-principle and on the mysterious Seed of Life which is so prolific (*bab:prajāb*). The poet takes recourse to a number of imageries which are found elsewhere in the Rīg Veda as explaining the law by which creation is brought into existence, being the supreme mystery which one sees, but one does not know. The Rishi is bold enough to declare that the Creator himself who has made all this does not know, what to speak of the individual self who is witnessing and taking part in this puppet-show ?

This is more or less in the same spirit as in the Nāsadiya Sūkta—'Who verily knows ? Who hath declared it (*Ko addhā reda ka iha pra vecat* RV. 10.129.6) ? The poet goes even further and expresses doubt if the creator who has made all this knows the mystery (*ya im chakāra na so asya reda; cf. yo'syādbyaśbab parama vyo-mant so aṅga reda yadi vā na reda*, RV. 10.129.7).

The second quarter of the Mantra refers to the individual soul who is a witness of this cosmic working but from whom surely the secret is hidden (*hiruk*). The whole creation was concealed in the womb of the Mother, *māturyonā parivīto antab*. The greatest mystery is the principle of Motherhood. In the womb of the Mother, the body is created cell by cell from the zygote to the foetus and still we do

³²Griffith—He who hath made him doth not comprehend him : from him who saw him surely is he hidden.

He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

Wilms—He who has made (this state of things) does not comprehend it : he who has beheld it, has it also verily hidden (from him) : he, whilst yet enveloped in his mother's womb, is subject to many births and has entered upon evil.

not know where Life comes from and where it departs. *Mātā* and *Yoni* refer to an identical principle, namely, unmanifested Nature, the Mother of the Universe.

Mātā is symbolised as the earth, not only the limited Earth of ours but the vastest Earth or the Primeval Mother of millions and billions of universes. The earth under our feet is just a symbol showing an identical principle existing at all levels and in all forms of creation. Therefore, it is frequently styled as Aditi (*iyam vai prithivī aditiḥ*, ŚB. 2.2.1.19), as Gāyatrī (*iyam prithivī vai Gāyatrī*, TB. 7.3.11.14, ŚB. 4.3.4.9), as *Vāk* (ŚB. 7.3.1.15), as the spotted-cow, *Vaśā prīṣṇī* (ŚB. 1.8.3.15), as the Goddess for worshipping the Devas (*devī deva-yajanī*, ŚB. 3.2.2.20); as the abode of all the Gods (*sarvāśāṃ devānāṃ āyatanam*, ŚB. 14.3.2.4); as the symbol of *Vāk* (*iyam prithivī vai Vāk*, ŚB. 4.6.9.16); as the universal Loka (*iyam vai Virāt*, ŚB. 12.6.1.40); as the foundation of all (*pratisṭhā*, AB. 8.1, ŚB. 2.2.1.19); as the divine chariot (*devaratna*, Tāndya, 7.7.14); and many other concepts all of which are synthesised in the statement that the Earth is the Great Mother—*Mahī Mātā Prithivī*, TB. 2.4.6.8, ŚB. 13.1.6.1 and above all as Aditi, the Mother of Agni and Vishṇu, ŚB. 6.5.1.11, *sā aditir agnim garbhe bibharti; iyam prithivī vā aditir mahī*, ŚB. 6.5.1.10. The identity of the Earth and the Cow and the principle of Motherhood is explicitly stated as the bedrock of Vedic symbolism (*dbenuriva vā iyam (prithivī), manushye-bhṛyāḥ sarvāṇ kāmān dūbe, mātā dbenur mātava vā iyam prithivī, manusbyān bibharti*, ŚB. 2.2.1.21).

The earth is also symbolised as *Nirṛiti* (*iyam prithivī vai nirṛitī*, ŚB. 7.2.1.11); for it gives back him who enters her. The prolific life-principle (*babuprajāḥ*) justifies itself by entering the womb of the Mother. The original Prāṇa was the 'source of much life', as Griffith beautifully translates '*babu-prajāḥ*'; the Infinite number of creatures being created by the power of Prāṇa is surely due to the potency of the Mother's womb. Therefore, in the beginning the Bull or the self-existent Father-principle who carried within his centre all the possibilities of creation created the *Mahat* or *Yoni* or the Mother in whom he deposited his germ or in other words, entered, to be renovated in each birth as the Recurrent Babe (*navo navo bharati jāya-mānaḥ*, RV. 10.85.19).

The second meaning of *Nirṛiti* is the goddess of death and destruction. The tacit reference is to the legend of Dakṣha who was the father of a thousand sons and sixty daughters who became the mothers of all categories of life amongst gods, men, animals and plants, even rivers and mountains, as graphically described in the Purāṇas (See my 'Matsya Purāṇa—A Study', pp. 59-60). This Dakṣha is the genius of Yajña; his sacrifice is doomed unless he is revitalised by the unborn universal Mother, Satī and her husband, Śiva. Dakṣha is Yajña

in the individual centre which cannot become complete unless it is joined to its immortal source in the universal; therefore, as the story says, his head which was full with ego was severed by the divine energy of Śiva and it was replaced by the head of a Goat, *Aṣṭa*, which also as described in Mantra 6 of this Śūkta, signifies the Unborn Creator in his undifferentiated, unmanifest and immortal aspect.

Nirṛiti as *Prithivī* is also the same as *Aditi*; *Aditi* is described in the *Rig-Veda* as the mother of *Dakṣha* (*aditer Dakṣho ajāyata*, 10.72.4). This *Aditi* was the universal Mother who justifies the prolific seed of *Dakṣha* (*babuprajāstra*, cf. also *suprajāstra*, RV. 10.62.3). Then *Aditi* becomes the youthful daughter of *Dakṣha* for creating life in each individual centre, who in a second birth as *Pārvatī*, typifying the female half of Śiva's body, gave birth to *Skanda* or *Kumāra*, an incarnation of *Agni*. This is the father-daughter or mother-son motif without which the biological chain in the procreative act would stop.

The epithet '*babuprajāb*' is significant in another way. Who is this *babuprajāb*, 'Source of much life', Father of innumerable sons? The answer is that *Prajāpati* himself is *babuprajāb*, Father of many sons. When he was alone he did not feel very happy, *ekākī na rewe*, and so he created a Ghost out of himself named *Mabat*, or *Mabad bhūta* or *Mabad Yakṣha* or *Mabad Yoni* or his universal aspect. This became his *Nirṛiti*, his mortal form or death. If there were no creation, *Prajāpati*, would remain self-centred with all his *Ojas* withdrawn unto himself, but in the act of creation, he invited trouble for himself, and became depleted of his energy. With immortality, the element of death also came into existence; with light came also darkness which in the *Upanishads* are spoken of as *ātapa* and *chhāyā* (*Chhāyātapan Brahmanido vadanti*).

With this background *Nirṛiti* is understood in Sanskrit literature as the genius of death and destruction, *Chāmūṇḍā*, *Alakṣmī* or *Pāpa Lakṣmī*, or the same as *Kṛityā* who, according to the Marriage Hymn of the *Rig Veda*, inheres in every Woman (RV. 10. 85.29). There is something somewhere, identified as the principle of Darkness and Evil, who becomes the Mother of all the *Vṛitras* and *Asuras* that exist in creation. They also have been created by *Prajāpati* and therefore, the cosmos is the composite form of both good and evil. The womb of the Mother which creates Life in Matter of the noblest quality also produces deepest Darkness of Mind and Soul. In Purāṇic legends it is said that *Viṛaka* as the Lord of all the hosts of *Pramāthas* and *Gaṇas*, i. e. distorted beings who deviate from the upright *Brahma-Sūtra* on the three planes of Mind, Life and Matter, is the son of the Great Mother, *Pārvatī*, *Ambikā* who is the left half of the *Ardhanārīśvara* Form of Śiva. It is implied that the right half portion is *Stbhānu*, true to the *Brahma-Sūtra* and the left

half is in a constant flux in the form of the prankish life-forces, typified as the *Gayas* in the womb of the Mother. It is thus evident that both *Puṇyā Lakshmi* and *Pāpā Lakshmi* exist at every point of manifestation and are twin sisters. So as soon as *Prajāpati* became intent towards creativity he had to submit to the power of *Nirṛiti*. This word has justifiably a two-fold meaning; viz., the principle of Motherhood symbolised as *Prithivī* and the principle of *Bhūta* or *Yaksha*-hood which is the same as *Kṛtyā* or Death and Destruction, referred to several times in the *Rig Veda* as *Pāpajāmā* (RV. 10.85.30, 10.135.3). As *Yaksha* he takes the form of *Yakṣas* by which *Prajāpati* also suffered until he was relieved of the accursed malady by means of *Yajña* (RV. 10.85.31). *Nirṛiti* is personified Evil, *Pāpa* and Death, being later on personified as *Cbāmūṣā*, *Pretarāhanā*, terrific and emaciated (*ghorā and kṣīṇā*) who in cult elaboration became *Jāta-Haraṇī* (Plague to Children). Child (*Jāta*) is the same as *Bhūtarjya Jātab* (RV. 10.121.1), i. e. life manifested in Matter and the Evil in various personifications plagues the Babe who therefore, must be protected from her octopus grip by the power of the *Devas*. *Prajāpati* in creating the principle of Motherhood exposed himself to a lot of trouble, but that was inevitable. The *Mahat* stalked as the universal *Āsuric* principle for all the *Devas* (*Mahad devānām āsuraṭram ekam*, RV. 3.55.1). The *Deva* is not allowed to enjoy complacent rest but to girdle himself up for a trial of strength with the *Asura* who is always ready with his challenge, and finally the *Deva* has to vanquish and break him.

There is also here a reference to the doctrine of *Anupraveśa*. The Archetypal enters all the subsequent types or the primeval Father enters all the succeeding generations of sons and grandsons (RV. 10.81.1). Therefore, *Prajāpati* as *Babupraveśa* himself entered (*āniveśa*) the womb of *Nirṛiti* or Motherhood (*Mahad Yoni*) creating and recreating in each generation a new act of Life, a complete image of his own self and each *Prajā* or creature is the visible symbol of that incarnation of *Prajāpati*.



MANTRA 33

द्यौर्मै॑ पि॒ता ज॒निता॑ ना॒मिर॒त्र ब॒न्धुर्मै॑ मा॒ता पृ॒थि॒वी म॒ह्यि॒म् ।
उ॒त्ता॒नयो॑श्च॒म्बो॒ऽयो॑र्नि॒रन्त॒रत्रा॑ पि॒ता दु॒हि॒तुर्ग॒र्भमा॑धात् ॥

—ऋ० वे० १।१६४।३३॥

Dyaus is my Father, my Begetter; his kinship is in me. This great Earth is my kin and mother.

Between the two recumbent Bowls is the Womb of the Two Parents. The Father deposited his germ in the Daughter in that Womb.²²

Mantra 33 brings to a climax the Father-Mother doctrine introduced in the earlier Mantras. It states four things :

- (1) Heaven is the Father;
- (2) Earth is the Mother;
- (3) The two are like Inverted Bowls forming a common Womb;
- (4) The Father deposits the Germ in the Daughter.

These four elements must be present wherever new Life or Babe (*Garbha*) is to be produced.

Dyañ Pitā Pṛithivī Mātā is the Vedic Sūtra of the act of creation and procreation. The symbolism of heaven and earth which we have partly explained should be clearly understood once for all. There existed in the beginning the single Golden Egg which split into two, the one half as the Father and the second half as the Mother. This differentiation as the Male and the Female is the deepest unknown Mystery which started the creative chain of Life. The Universal Parents and the Individual Parents both are typified as *Dyāvā-Pṛithivī*. They are conceived of as the two foundations of creation (*Dyāvā pṛithivī vai pratisṭhṛte*, AB. 4. 10).

²²*Griffith*—Dyaus is my Father, my begetter : kinship is here. This great earth is my kin and Mother.

Between the wide-spread world-halves is the birth-place : the Father laid the Daughter's germ within it.

Wilson—The heaven is my parent and progenitor : the navel (of the earth) is my kinsman : the spacious earth is my mother. The womb (of all being) lies between the two uplified ladles, and in it the parent has deposited the germ (of the fruitfulness) of the daughter.

They are also spoken of as *Rodasī* (*Dyāvā Prithivī rodasī*, VS. 11.43.12.107; ŚB. 6.4.4.2, 6.7.3.2, 7.3.1.30, AB. 2.41, JUB. 1.32.4). It is said that Prajāpati cried when he entered the Womb of these two Parents and therefore, they are described as *Rodasī* (*yad arcāt (Prajāpatiḥ) tad anayoh (Dyāvā-Prithivyoh) rodasītvam*. TB. 2.2.9.4). The same semantic etymology is offered for Rudra (*yad arcāt tasmād Rāśraḥ*, ŚB. 6.1.3.10). Whether it is a reference to Agni as Prajāpati or Rudra, it is the same principle, viz., the Life-principle incarnating in Matter, and crying for food. This is the Law. As soon as the first fertilized Ovum starts on its embryonic career from the zygote to the foetus, the Life-cell has to be supplied with food and that is the meaning of the 'crying' (*Rodana*) of Prajāpati or Rudra, both of whom are the same as Agni or Prāṇāgni. The germ of Life growing in the cell determines its *Dyāvā-Prithivī* like the two shells of the mother of pearl, that is the *Rodasī Brāhmāṇḍa* within which the child constantly cries for food, assimilates nourishment (*anna*) and develops to its full possibilities.

What is the meaning of the Child or the Babe in the Mother's Womb? The answer is that it is the *Madhya Prāṇa* or the Central Life-force (*ayam vāva śiśur, joyam madhyamah Prāṇah*, ŚB. 14.5.2.1). This child is the same as Kumāra (ŚB. 6.1.3.18-19; *Agnim Kumāram*). When the Gods saw the Kumāra they said you are Rudra (*rudro'si*, ŚB. 6.1.3.10) and seeing the Babe crying the Gods said, 'let us propitiate him with food so that he may become quiet' (*annam asmai sambharāma, tenainam samayāmeti* (ŚB. 9.1.1.2). The Life-principle suffering from pangs of hunger (*aśanāyā*) is supplied with ration and becomes quiet for a time until it is hungry again and so the process continues through Life.

In the above explanation of the Brāhmaṇas, we get close to the meaning of *Rudra* and *Rodasī*. The region between Heaven and Earth or *Dyāvā-Prithivī* is the *Rodasī Jagat* of *Ardhanārīśvara Rudra*, and on this level no Life can be created either in plants, animals or men, except by the union of the Two Parents coming together. The Father and the Mother principles, as the phenomena of the anthers and the pistil, are visible in the world of Botany in flowers as the mysterious romance demonstrating the instinct of Love or *Kāma* which existed in the beginning as the Seed of Mind, *Kāmastadagre samavartatādhi Manaso retah prathamam yadāsīt*.

Everything that has been created has its respective *Dyāvā-Prithivī* Parents (*yadime dyāvā prithivī upābhuyate yajeridam sarvam adhi*, ŚB. 1.8.1.29).

The question arises as to what is *Dyaub* and what is *Prithivī* and how is *Dyaub* Father and *Prithivī* Mother? This is basic to the understanding of the doctrine of the Two Parents. For the sake of quick comprehension *Dyāvā-Prithivī* are symbolised as the sky and the earth, but there is a much deeper significance of

the two terms. Heaven (*Dyaus*) is the symbol not of the sky over our heads which in reality is nothing excepting blank space but of the principle of Immortality, Amritam, Divinity (*Devā*), Light (*Jyotiḥ*), and Truth (*Satyaṁ*). As against this, Prithivī or the Earth has been treated as the convenient symbol of Matter (*bhūta*), *Mṛitya* (darkness), and Asura, etc. On the biological plane heaven is conceived as the Father-principle and the earth as the Mother-principle. They are the Two Parents who exist in the unmanifested Universal as *Srajanībhiḥ* and *Paramesībhiḥ* and in the manifested individual as *Sūrya* and *Prithivī*.

In speaking of *Dyaus* the Rishi gives three epithets : *Pitā*, with reference to the principle of Mind, *Janitā* to the principle of *Prāṇa* and *Bandhu* to that of *Pañcha-Bhūtas* or physical body. The last one is the same as *Sat*, and the first two *Asat*, and there is an inherent kinship between *Asat* and *Sat*. The Seers discovered with the power of their mind the relationship between the *Sat* and the *Asat* or the source of the former in the latter (*sato bandhum asati niravindan kṛdāi prafishyā kavyo manishā*, RV. 10.129.4). The discovery of the Existent's kinship with the Non-Existent is the key to unlock the mystery. The *Asat* is the principle of *Prāṇa* (ŚB. 6.1.1.1) and *Sat* of Matter. The terms *Nābhi* and *Bandhu* are interrelated; the former used in respect of relations on the Father's side and the latter on the Mother's side, but this cannot be insisted upon as both stand for joint kinship through the Father and the Mother. Our kinship on the one hand is with the immortal heaven, and on the other with the mortal Matter. The Earth is called *Mahī Mātā*, the Great Mother, or *Mahī Prithivī*, Cosmic Mother, the same as *Mahī Aditi*, (ŚB. 6.5.1.10), the Great Aditi, or *Viśvarūpā Aditi* (TB. 1.7.6.7).

The Earth and the Heaven are both described here as *Uttāna Chamā* which both Griffith and Wilson translate as 'uplifted ladles'. The real purport is that these are the two Bowls turned to each other and therefore forming a single cavity. The one is recumbent against the other, as is exactly the position of the Two Parents in the act of congress. In fact the Earth is called *Uttānā* or the Mother with her secretions turned to or awaiting for the Father (*ityanā prithivī vā uttānā angrasah*, TB. 2.3.2.5, 2.3.46), and so also *Sūrya* is called *uttānapād* (RV. 10.72.4) who gives birth to *Bhūmi*. When the recumbent Mother is fecundated by the Seed of the Father and when made prolific, straight does she give birth to the Steer (*uttānāyām avabharā chikivān sadyah pravṛtā vṛishapām jajāna*, RV. 3.29.3). *Uttānā* literally means 'lying on the back with uplifted legs' and the word is still current in Hindi in the same sense. If we look from below the Mother looks recumbent to the Father (*pādamūla dṛishṭiḥ*), i. e. a view from the world of Matter. If we look from above, the Father is recumbent to the Mother (*śiromūla dṛishṭiḥ*),

a view from the principle of Prāṇa or Energy or Deva. The scientist accepts the former viewpoint and the philosopher the latter one.

Once the Golden Egg was fissioned by the power of the Creator into Male and Female principles, the *Mithuṇa* of Man and Woman again comes together for procreation. Their two opposite principles combine to form a single *Yoni* or Womb. The Mother alone with all her potentialities is incomplete and so is the Father. The two *Prakṛit Yonis* must come together and this fact is clearly stated here, that Father Heaven and Mother Earth are facing each other as the two Bowls of Life.

The statement that the Father deposited the Seed in the Daughter is based on the basic symbolism that Prajāpati was alone in the beginning and it was his Female Energy that became the Mother. *Dubītā*, literally the one placed at a distance or outside, refers to the principle of Motherhood as manifesting in all females. The Centre (*Nābhī*) is the Father and the peripheral extension (*bandhu*) is the Mother. The word *Dāra* implied in the term *Dubītā*, as Yāska would explain it, does not signify so much spatial separation, although that also exists, but an evolution in depth of the cause manifesting as effect viz. the Source *ab intra* evolving *ab extra*. The spatial remoteness also is true. Prakṛiti with its boundless extension in space has been created by Puruṣa and is being charged with his energy at all points howsoever distant they may be. We have already explained the imagery of Brahmā and Śatarūpā or Brahmā and Sāvitrī, the latter conceived as the Daughter of the cosmic Father, but truly signifying Prakṛiti as the epithet Śatarūpā implies. The same principle of reciprocal generation is exemplified in the conception of Dakṣha and Aditi (RV. 10.72.4-5).

In reviewing these cosmogonical ordinances through humanised symbols it is futile to descend or lapse into categories of thought which are completely inadmissible in the spheres originally intended by the Mantra-writers. The Vedic Rishis have developed a wide symbolical language on the basis of the procreative act between the Male and the Female and it could be pursued in its completeness much further in a whole volume. For example, as stated in the Tāṇḍya, Prajāpati was alone. He created *Vāk* as his dual principle and copulated with her. She became prolific and created all beings and having done so, re-entered her source in Prajāpati (Tāṇḍya. 20.14.2). *Dyāvā-Prithivī* are identified with the two worlds of Heaven and Earth which are both fertilising each other (*iman vai lokau retapsichau*) the world below sending its smoke which forms the clouds and the world above shedding rain which fertilises the earth (ŚB. 7.4.2.22). In the gross ritual of the sacrifice, the *Dyāvā-Prithivī* as a Pair-deity have their Puroḍāśa boiled in a single pan (*eka-kṣpila puroḍāśa*, ŚB. 2.5.1.17).

MANTRA 34

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।

पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥

—ऋ० वे० १।१६।३५॥

I ask about the Earth's farthest limit. I ask about the centre of the universe.

I ask about the Stallions' prolific Seed. I ask about the highest Heaven of *Vāk*.²⁴

Mantras 34 and 35 are in the style of questions and answers, a true *Brahmadyam*. There are four questions in Mantra 34 to which specific answers are propounded in Mantra 35.

The first question relates to the farthest extent of the Earth. The answer is that the altar of the sacrifice is the farthest limit of Earth's extension.

The second question is about the centre (*nābhi*) of the universe. The answer is that the sacrifice is the centre of the universe.

The third question is about the seed of the Stallion Horse. The answer is that Soma is that Seed which fecundates the Mare or the principle of Motherhood.

The fourth question is about the highest Heaven or Empyrean of Speech, *Vāk*. The answer is that *Brahmā*, the Source of Vedic *Vāk* is that highest heaven.

These four questions and answers are framed in terms of a number of Vedic symbols like *Vedi*, *Paramanta*, *Bhuvana*, *Nābhi*, *Vṛishā Astra*, *Retas*, *Vāk*, *Parama Vyoma*, *Yajña*, *Soma* and *Brahmā*. A correct appraisal of their meaning gives the secret of the Mantra.

Prithivī as we have explained above is the Mother. The *Rishi* is asking about the profundity of the Mother-principle as said in the *Mbh* (*Mātā garutarā bhūmeh;*

²⁴*Griffith*—I ask thee of the earth's extremest limit; where is the centre of the world, I ask thee.

I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.

Wilson—I ask thee (Institutor of the rite), what is the uttermost end of the earth : I ask thee, where is the navel of the world. I ask thee, what is the fecundating power of the rain-shedding steed : I ask thee, what is the supreme heaven of (holy) speech.

Āraṇyaka-parva, 29th-41; Mother is greater than the Earth). If we think in terms of spatial extension of the earth, the simple arithmetical answer may be given that the End of the Earth is its diameter of 8,000 miles and circumference of 25,000 miles, as modern science has ascertained, but that truly is a leading answer that takes us to the real symbolical significance of *Prithivī* and *Mātā*. *Mātā* is literally one who measures and the question is as to what is her measure. She is *Pramā*, the Archetypal Rod, the gauging Yard which is measuring all creatures and the cosmos. Therefore the question which naturally arises is as to the measure of the Measurer; the answer is germane to the whole argument underlying the doctrine of Father-Mother, or *Dyāuḥ Prithivī*. In simple words it is stated that the altar of the Yajña is the deepest measure or the farthest limit of *Prithivī*. The *Vedi* is the same as *Yoni* or *Mātā* which produces the child, that is *Agni* or *Kumāra*. Now there are no limits to the complex nature of manifested forces of both Spirit and Matter that incarnate in the form of the Babe. As we have said several times earlier, *Agni* is *Vāk* and *Vāk* is matter or the *Pañcha Bhūtas* or the material body comprised of Life, Mind and Matter. All these three are infinite and therefore termed in the Veda as the Three Thousands, *Trisāhasrī*, explained as *Veda Sāhasrī* (principle of Mind), *Loṇī Sāhasrī* (principle of *Prāṇic* manifestation or *Rajas*), and *Vāk Sāhasrī* (the infinite principle of Matter or the *Bhūtas*). This threefold pattern of the world and of each individual and of *Agni* (*ekas tredhā vihitah Jātavedāḥ*, AV 18.3.11). is that of three infinities which enter into each individual manifestation of the Life-principle known as *Prāṇāgni*. Therefore *Agni* is said to have had three Births and three Mothers. He is truly a son of Three Mothers, a *Tryambaka* God. The three-Mothers ultimately are but different forms of the single Great Mother and she is *Mahat*, *Virāj*, *Aditi*, or *Yoni* or *Vedi*, all symbolised as *Prithivī*. The utmost extension of *Prithivī* in the symbolical sense is the same as that of *Prajāpati* himself as stated in the *Ṛig Veda* (*yāvad Brahma viśṭhitam tāvatī Vāk*, RV. 10. 114.8).

This differentiation of the Father-principle in the form of triple *Vāk* is unfolding itself in a thousandfold majesty (*sahasradhā mahimānaḥ sahasram*, RV. 10.114.8). All the divine and earthly powers of the cosmos and of the Creator are in the Mother's Womb, whether it is the womb of a tiny mosquito or of the mighty elephant. No Babe or incarnation of *Agni* as *Kumāra* can be produced unless all the energies that have their primeval source in *Prajāpati*, combine into the embryonic processing of the Life-principle. Therefore, the implication is that there is no measure of Boundless Nature or of Mother's Womb. She is Infinity herself. The Altar of the Yajña visibly dimensional has its root in the heart (*hriddha*), which because of its being the seat of the Divinity is unfathomable in depth. Who can

ever fully take the soundings of the Mind which is the symbol of Prajāpati himself. All the emotional depth with which the *Yajña* is performed becomes manifest in the *Īśā* in which the Fire is enkindled. The two seeds of the Father and the Mother which create the Babe fructify in the *Yoni* or the *Īśā*. Physically it may have a measure but on the plane of Mind and Life, it is beyond measure, a true *paramanta* or *parānta*, the extremest point beyond which the diameter does not extend and which in Vedic terminology was known as *Ud-riśh*.



MANTRA 35

इ॒यं वे॒दिः प॒रो अ॒न्तः पृ॒थि॒व्या अ॒यं य॒ज्ञो भु॒व॒नस्य॒ नाभिः॒ ।

अ॒यं सोमो॒ वृ॒ष्णो अ॒श्वस्य॒ रेतो॑ ब्र॒ह्मा॒यं वा॒चः प॒रमं॒ व्यो॒म ॥

-ऋ० वे० १।१६।३५॥

This Altar (*Vēdi*) is the farthest limit of *Vāk*. This *Yajña* is the Centre of the Universe.

Soma is the prolific Seed of the fecundating Horse. Brahmā priest is the highest heaven of *Vāk*.³⁵

The next question relates to the centre of the world. Mathematically such a centre cannot be posed at any one point, since the dimensional space if real is boundless and beyond the computation of numbers. The question is not arithmetical at all. It is with respect to the hypothetical centre of the Personality, that is manifest in the Individual Self and that exists also in the Supreme Self. The answer that is given to this question specifically leads us to the thought of the Rishi. He is thinking of *Yajña* which is the form of *Puruṣa* (*Puruṣo vai Yajñabḥ*, ŚB. 1.3.2.1., 3.5.3.1; TB. 3.8.23.1; *yāvāneva puruṣastāvān (Yajñabḥ) vidbhiyate tasmāt Puruṣo Yajñabḥ*, ŚB. 1.3.2.1; *Yajñena vai Puruṣabḥ samimitabḥ*, TŚ. 5.2.5.1; *Puruṣa-samimito Yajñabḥ*, ŚB. 3.1.4.23) and of *Prajāpati* (*Puruṣabḥ Prajāpatibḥ*, ŚB. 6.2.1.23, 7.1.1.37, 7.4.1.15, 4.3.4.3). *Prajāpati* is infinite and measureless, symbolically expressed as the Thousand, *Sahasra*, and so is *Puruṣa* an image of the Thousandfold *Prajāpati* (*Puruṣo vai Sabasrasya pratimā*, ŚB. 7.5.2.17). *Yajña* signifies a creative act at all levels; on the biological plane it is the creation of new Life in Matter that is *Yajña*, a union of Agni and Soma; wherever there is such a creative process, there is the centre of the universe, the meaning being that the entire mystery or potentiality of the cosmic process becomes inherent in the centre of that *Yajña*. Therefore,

³⁵ *Griṣṭib*—This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.

The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.

Wilson—This altar is the uttermost end of the earth : this sacrifice is the navel of the world : This Soma juice is the fecundating power of the rain-shedding Steed; this Brahma is the supreme heaven of (holy) speech.

whatever is created by *Yajña* is the true image of *Prajāpati* or all the Gods. This is the great Truth of Life, that it cannot be fragmented from its immortal source, although becoming manifest in Matter. All the divine powers in heaven and earth (*dīṃya pāṛthiva ikāriya*, VS. 7.3), or each Life-centre is an off-shoot of divine Soma (*Devānīz*, VS. 7.3). After all, the individual *Prāṇa* is of the nature of Light of which the source is the supernal Sun, and therefore, the *Devas* who come to live in the body with *Madhya Prāṇa* or *Indra* (SB. 6.1.1.2) are called the Light-sipping Gods (*marichīpa deva*, VS. 7.2).

The essence of the Rig Vedic thought is the idea of *Yajña*, which is the completest invocation of the divine principle from whom the cosmos emanates and who as *Prajāpati* is the principle manifested as the cosmos.

The word *Nābhi* stands for the centre in Vedic symbolism. It is the same as *Hṛdaya* or *hṛiddeta* of the *Gitā* which is the seat of the highest divine principle (*Īśvaraḥ sarvabhūtānāṃ hṛiddeta' rjuna tiṣṭhati*, BG. 18.61). In fact it is essential that a *Nābhi* or *Hṛiddeta* should come into existence to reflect the glory of the divine splendour and such a centre is created only as *Yajña*. There are two conceptions of the Father and the Mother whose union becomes a *Yajña*. The Father is like the centre (*Nābhi*) of the circle and the Mother the circumference (*Paramanta*).

The third question is about the Seed of the Stallion Horse. The creation of the Father and the Mother principle is not enough but they should justify themselves by the Seed created in the two *Yonis*, the union of which results in the birth of the Babe. The fecundating potency is symbolised as the Stallion Horse (*Ṛṣhā-Aśva*) whose Seed or creative germ is said to be the Soma. It is the single Soma which becomes both Man and Woman in its differentiated aspects, but is originally a single potency. The Father's Sperm and the Mother's Ovum are both but two forms of Soma (*reto vai Somab*, SB. 1.9.2.1). The forms of *retas* or Soma may be different in the Two Parents, but they are essentially one and the same principle (*abhyataḥ parigṛhītāni vai retasḥ prajāyate*, SB. 2.3.1.31). The Seed is the same as birth (*reto vai prajātib*). The act of fecundation is a complete *Yajña* (*reto nā atra Yajñab*, SB. 7.3.2.9). Both *Retas* and *Soma* whatever be their material form in the Male and the Female, are but two aspects of the same Life-principle (*Prāṇo vai Somab*, SB. 7.3.1.45, *Prāṇo retab*, AB. 2.38). The same Life-principle is processed in the Male Father as *Retas* and the Female Mother as *Soma*. The Horse is *Prajāpati* himself because of his *prāṇic* powers or movement which is the chief characteristic of the Horse from the root *ai* to go or to eat. Wherever there is *Prāṇa*, there is *Gati*, (Cf. *Prāṇo vai samāñchana-prasāraṇam*, SB. 8.1.4.10) and there is an essential need for food. *Gati* is Agni and Food is Soma, so that each *prāṇic* centre is functioning in a twofold manner. Both of them are the two aspects of the

Horse, who eats the fodder and moves. Prajāpati is in each Purusha or individual centre and his whole mystery produces the prolific Seed by which new Life is created, and that Seed as explained above is the Parental Germ called Soma which belongs to Prajāpati in his form of a Stallion (*Prājāpatyo vā atvaḥ*, ŚB. 6.5.3.9). In fact Agni himself is the Horse or the fecundating Stallion in his aspect of *Gbraṁsa* or Fire. He is processed as Agni in the Father and as *Himā* or Soma in the Mother (*Agniresha gadrāṇṇā*, ŚB. 6.3.3.2: *tatraivāgnirādhatta himā gbraṁsam cha*, AV. 1.1.46-48). Heat and Cold are relative aspects of the same Agni or Temperature and this basal dichotomy is manifesting itself at several levels and in several forms. It is this principle of the Father and the Mother symbolised as Horse and Mare, both in Indian and in Greek Mythology. In the legend of Sūrya, assuming the form of a Horse (*Asau vā Ādityo Āśvaḥ*, TB. 3.9.23.2) and his female energy, *Samijñā* becoming a Mare (RV. 10.17.1-2). This legend of Horse and Mare was known amongst the ancient Greeks also where Poseidon was the divine Horse, the wild galloping Stallion named Hippios, which meant 'Horsey-one'. He fell in love with the Goddess of the Earth, but she in her fear changed herself into a Mare, thinking to escape, but the God turned himself into a Stallion, pursued and won her. In another version, the Goddess Demeter who changes herself into a Mare and was pursued by Poseidon in the guise of a Horse. Thus the mention of the Stallion Horse in the Mantra stands for both the Horse and the Mare or the two aspects of the single principle of fecundation.

The fourth question relates to the highest station of the principle of *Vāk*. The answer is given that the loftiest heaven of *Yāk*, i.e. its deepest source is Brahmā or Prajāpati in whom this *Vāk* existed as the Vedas or *Trayī Vidyā*. *Vāk* is the symbol of the universal Mother, Aditi or Prakṛiti, the Omniform Cow, *Īśvarāṇṇā Gauḥ*. Sūrya or Cosmos is her Calf as explained above. Her ultimate source is Brahmā or Prajāpati himself. She is fourfooted (*Chatuspadi*; *Chatvāri vāk parimitā padāni*, RV. 1.164.45); and so is Prajāpati four-footed (*Chatuspād*) whose *Tripād* or immortal portion exists in the high heaven and the mortal one fourth here below in Matter.

In the ritual Brahmā is the highest Priest, the superintendant and silent witness of the sacrifice who does not participate in the triple functions of the Yajña and is therefore identified with the principle of Silence (*Tūshyīm*). Thus there are two aspects of *Vāk*, namely that which is an attribute of the Material Ākāśa, i.e. the mortal speech, which is measured in terms of syllables, but the other *Vāk* is Thousand-syllabled, *Sahasrākṣarā*, which has its source in the highest Empyrean (*Sahasrākṣarā Parame Vyoman*, RV. 1.164.41) and this sublimest heaven is the same as Brahmā or Prajāpati himself, in his *anirukta*, *amūrta*, *aparimita* and *tūshyīm* aspect.

सप्तार्धगर्भा शुवनस्य रेतो विष्णोस्तिष्ठन्ति यदिज्ञा विधर्मणि ।
ते धीतिर्मिर्मनसा ते विपश्चितः परिश्रुतः परि भवन्ति विश्वतः॥

—४० वे० १११६४३६॥

The Seed of the Universe consists of the Seven Sons of the Transcendent Half (*Ardha*). They maintain their functions by Vishnu's Ordinance.

Endowed with wisdom through intelligence and thought, they, the omnipresent ones, encompass us on all sides.³⁰

Griffith is frank enough to admit, 'this stanza, as Ludwig remarks, is one of the most unintelligible in the whole Veda'. As such, Griffith's translation of it also hardly makes any sense. In Mantra 35 the Rishi has mentioned the prolific Seed of the Horse and here he further examines the nature of that Seed which is designated as the Seed of the Universe, *Bhuvanasya Retah*, and also of the power by which the Seed functions.

The keyword in the stanza is *Ardha*, which Griffith takes as 'unripened', but, which, in its true literal sense, means One-Half. As an extension of the *Parāvara* doctrine, or in truth as part of the doctrine of *Ekam*, the world is conceived of as One-Half (*Ararārdha*) and Brahman or Prajāpati as the Other-Half (*Parārdha*). This is stated in the AV. in the clearest terms (*Ardhena viśvam bhūvanam jajāna, yadasyārdham katamaḥ sa ketub*, AV. 10.8.13, 11.4.22; *ardhena viśvam bhūvanam jajāna, yadasyārdham kva tad babbāsa*, AV. 10.8.87). Thus the manifested cosmos is one Half and the unmanifest Brahman or the transcendent source of which there is no sign and no address is the other Half.

Thus the phrase, *Saptārdhagarbhāḥ* means 'Seven Sons of the Half' or *Ardha*. It may be noted that it is valid to speak of the Unborn principle both as *Ekam* and

³⁰Griffith—Seven germs unripened yet are heaven's prolific seed; their functions they maintain by Vishnu's ordinance.

Endowed with wisdom through intelligence and thought, they compass us about present on every side.

Wilson—The seven (sustaining), the embryo (rain) for half a year, the fecundating (element) of the world, abide, by appointment, in the various functions of Vishnu. By their intelligence they pervade in thought all around (them), for they are intelligent and diffusive.

as *Arāṇam*, since we have to deal there with the mathematics of Infinity, both the Creator and the Cosmos being known as *Pūrṇam* or Plenum. These seven sons of *Arāṇis* are the same as the seven sons of Agni (explained under Mantra 1), and they are not different from Mind, Life and the five elements of Matter (*Manas*, *Prāṇa* and *Pañcha-Bhūtas*). In later Purāṇic philosophy they are known as *Mahadāivīśāntaḥ*, i. e. the Universal (*Mahat*), Individual (*Ahaikāra*), and the five Tanmātrās (*Viśhāḥ*), each of which becomes distinguished by its own *Guṇa*.

The seven differentiated forms of *Ardha* together are known as the Cosmic Seed, *Īśānasya Retiḥ*. In its hidden source the Seed was undifferentiated as *Ekam* but for the sake of creation it became modified as Seven.

The Seven Sons like the Seven Rays of *Sūrya* are a team functioning together under the pressure of some tension or dynamism. The next question is therefore raised as to the nature of the power by which the vibrating force moving the octave of these waves is maintained. This is a basic question and the answer is quite distinct also, i.e. that it is the Ordinance of *Vishṇu* which he prescribed for himself in the form of his Three Steps, *Trivikrama*, (RV. 1.22.16-18, 1.15.2). What is stated as *Dharmāṅi* in RV. 1.22.18 is the same as *Pradiśā* of this Mantra (cf. also RV. 9.86.29, 1.101.7).

The meaning of the Three Steps of *Vishṇu* is also clear in Vedic cosmogony. It refers to the triadic pattern of creation, e.g., three fires, three devas, three lokas, etc. The Three Steps are in fact the three principles of twofold motion and the substratum of rest. Out of these three, the seven are created, viz., Mind, Life and Matter reckoned as Three (*Tri-tantu*), or with Matter taken as *Pañcha-Bhūtas*, they are regarded as Seven (*Sapta-tantu*).

In the second half of the Mantra, the seven sons of *Ardha* are spoken of as the Wise Ones, *Vipaśchitah*, endowed with the principle of Mind (*Manas*) and Intelligence (*Dhīr*). The obvious implication is to refer to these Seven Sons as the *Āṅgīrasa* Rishis who are the sons of Agni (*Virūpāsa id riṣayas ta idgambhīravepasah, te āṅgīrasah sūnaraste agreḥ pari jajñire*, RV. 10.62.5). The seven *Āṅgīras* sages are a well-known motif of Vedic cosmogony, known as the sons of Heaven, *Divasputrāsah*, Heroes born from an Asura who is Agni himself, *Asurasya virah*, (10.67.2) and of differentiated forms (*Virūpāsah*), who have become endowed with the principle of Mind and higher Intelligence as *Viprāḥ* (*Vipram padam Āṅgīraso dadhānā Yajñāśya dhāma prathamanam mananta*, RV. 10.67.2), with which they were able to formulate for the first time the principle of *Yajña*.

These seven sons of *Ardha* as Mind, Life and Matter (*Manas*, *Prāṇa* and *Vāk* or *Pañcha-Bhūtas*) in fact represent the seven principles of manifestation, to which

there is reference in the last part of the Mantra. They encompass each individual in his threefold making of the physical, vital and psychical functions. As a matter of fact, they are Vasus, who are also counted as eight by taking Prāṇa with the dual-power of Prāṇa and Apāna. These are in later literature known as the *Aṣṭamūrti* form of Śiva, which is elaborated in the Purāṇas (*Līṅga Purāṇa*, 11.2.12.43-44; *Mārkaṇḍeya*, 52.3.9). This doctrine is mentioned as Kumāra Vidyā in the ŚB. (6.1.3.18) in which eight forms of Agni are said to combine and produce a new form named Kumāra or the Life-principle produced as the Babe. (See my book : 'Sparks From The Vedic Fire', *Aṣṭamūrti Śiva*, pp. 117-122). It is the very nature of these eight active principles (the *Vasus*) or the seven sons of *Ardha* that coming together they create a *Śarīra* which serves as the container or the treasure chest, *Vasudhāna Kosha* of the Life-principle (*Paribhṛatāḥ*) The whole world is encompassed by them (*Viśvataḥ paribhṛanti*).



MANTRA 37

न विजानामि यदि वेदमस्मिं निण्यः संनद्धो मनसा चरामि ।
यदा मागेन प्रथमजा ऋतस्यादिद्वाचो अश्रुवे मागमस्याः ॥

—ऋ० वे० १।१६।३७॥

I know not clearly whether I am the same as this Cosmos : a mystery am I, yet conceived in mind I wander.

When the First-Born Principle of Rīta entered within me, then of this *Vāk* I obtained a portion.⁵⁷

In this Mantra the doctrine of *Abam* or *Asmitā*, the individual Ego or Consciousness is stated with an unusual emphasis. In the first part of the Mantra there are two entities, namely *Idam*, i.e., the usual word for Cosmos in the Vedas, and secondly, *asmi* which is the same as *Abam* and is the doctrine of *Asmitā* of later philosophy. How the correct knowledge (*Vijānāmi* = *Vijñāna*) of the mutual relationship between the material world and its enjoyment on the one hand and of the individual Self, *Jīva-Abam*, on the other is not rightly appreciated. The individual soul become manifest in Matter, identifies itself with Matter or the world. It is therefore a part of higher wisdom and true *vijñāna* to know the distinction between Mind and Consciousness, between Self and Matter, between *Jīva* and *Jagat*. *Vijñāna* or right discrimination is the first duty of ontological quest. Here we also by implication may invite attention to the principle of *Kāma*, the primeval Desire by which the whole process of creation starts. In the Vedas, the Cosmos is spoken of as the *Kāmapra Yajña* of Prajāpati. In other words, the Cosmos is the Thought of the Maker. It is primarily a creation on the plane of mind (*Mānasa śṛiṣṭi*) which finds its fulfilment in Matter or the *Bhūtas* through *Matthani Śṛiṣṭi*, as we know it. *Kāma* as the First Principle or the Seed of the

⁵⁷*Griffith*—What thing I truly am I know not clearly; mysterious, fettered in my mind, I wander.

When the first-born of the holy Law approached me, then of this speech I first obtain a portion.

Wilde—I distinguish not if I am this all; for I go perplexed, bound in mind; when the first-born (perceptions) of the truth reach me, then immediately shall I obtain a portion (of the meaning) of that (sacred) word.

mind, both on the plane of the Universal and the individual, unfolds into expanding orbits and thereby is creating a flux in Matter. In Vedic ontology, *Kāma* is *Alan* and as explained in the *Aitareya Up.*, the principle of Mind (*Manas*) was known to ancients by many names in their doctrine, e.g. *Hṛdaya*, *Saṁjñāna*, *Vijñāna*, *Prajñāna*, *Medhā*, *Dhṛiti*, *Matī*, *Manṁsā*, *Jñāti*, *Smṛiti*, *Sankalpa*, *Kratuh*, *Asu*, *Kāma*, *Valā* (AB. 3.2). *Prajñāna* and *Prajñā* are the same (*Sarvam tat Prajñānaṁ tra Pratishṭhitam*, AB. 3.3) and ultimately, *Prajñā*, Mind or consciousness is of the nature of Brahman (*Prajñānam Brahman*, AB. 3.3). This agrees with the statement that the Mind is the same as *Prajāpati* (*mano vai Prajāpatiḥ*, TB. 3.7.1.2, *Prajāpatirvai Manaḥ*, SB. 4.1.1.22); as *Savitā* (*mano vai Saritā*, ŚB. 6.3.1.13); and that Mind has become this all (*mana eva sarvam*, GB. 1.5.15).

The Purāṇas take up the subject in greater detail and give many more synonyms of the principle of Mind e.g. *Sattva*, *Mahān*, *Kshetrajña*, *Brahma*, *Bhūh*, *Buddhi*, *Khyāti*, *Īśvara*, *Prajñā*, *Chitti*, *Smṛiti*, *Samvit*, *Vipura* (*Vāyu Purāṇa*, *Prakṛiyā Pāda*, 4-25-3;30); *Mahān Ātmā*, *Matī*, *Prabuddhi*, *Brahma*, *Khyāti*, *Īśvara*, *Prajñā*, *Dhṛiti*, *Smṛiti*, *Samvit* (*Kūrma Purāṇa*, 1.4.17).

According to the Vedic doctrine this principle of Mind or *Mahat* or *Virāj* which is the same as *Prakṛiti* was produced by *Purusha* and hence it was a commingling of *Purusha* and *Prakṛiti* and therefore called in the *Kūrma* as *Pradhāna Purushāt-maka* (*Prādhānaṁ mahad bījāṁ pradhāna-purushāt-makam*, *Kūrma P.* 1.4.16). In Vedic terms it was the common Womb, *Sayonitā* or co-existence of *Amartya* and *Martya* (*Amartyo martyenā sayoniḥ*, Mantra 30 and 38) which in later philosophical terms are known as *Chit* and *Achit*. As is well known there are three categories of manifestation, viz. *Achit* or Matter, *Chit-Achit* or *Jīva*, or *Kshetrajña* which as soul is *Chit* and as body *Achit*, and above these two the highest category of *Chit* alone, also known as Mind or *Manas*.

The Seer is perplexed as to the identity or otherwise or the nature of exact relationship between *Aham* and *Idam*, or between *Amartya* and *Martya*, or between *Chit* and *Achit*. This is a mystery for him, *Nigyaḥ*, and although not enlightened about the secret, his ego or conceit of knowledge acts like a fetter, not allowing the vision of full Truth.

The second part of the Mantra contains two important doctrines, viz. that of *Ṛitasya Prathamajā*, the First-Born of Holy Order and of *Vāk*. *Ṛita* as we have said represents the universal source, *Parameshthi*, or the primeval ocean or the Waters. The First-Born of *Ṛita* as stated in the *Rig Veda* is *Agni* (*Agirhi naḥ prathamajā ṛitasya*, 10.5.7). He is called *Apāminapāt*, son of the waters, or the first Mother principle. *Agni* existed in the beginning of Life (*pārva āyasya*) and as the

Bull-Cow combined in himself both aspects of the creative principle, viz. the Father and the Mother (*Ṛṣiśabhaśūa Dānab*, RV. 10.5.7).

Prajāpati himself is stated to be the First-Born of *Ṛita* and by his fervour he cooked a mess for the sake of Brahman (*yamodanam prathamajā ṛitasya Prajāpatistapasā Brahmanā' jātāt*, AV. 4.35.1). The manifest creation (*Sṛishṭi*) is the potful of rice (*Odana*) cooked by the Creator in the form of Agni. Brahma and Kshatra or Amṛita and Mṛityu are both components of the *Odana* or potful of mess which is the food of Brahman (*Janya Brahma cha Kshatram cha abhe bhavata odane*. Kāṭha Up). In fact it is the principle of creativity or emanation from its source that is symbolised as the First-Born of the Cosmic Order, *Ṛitasya Prathamajā*. It has been designated as Agni, as Prajāpati, as Brahman (*Brahmāṣya sarvasya prathamajā*, ŚB. 6.1.1.10). The First-Born of *Ṛita* is stated to be the companion of the Waters (*apāni sakbā prathamajā ṛitāvā kva srij jātāb kanta ā babbhūva*, RV. 10.168.3). Where did it exist and where was it born? are eternal questions which have not been resolved. The birth of Agni is a mystery. Agni, Vāyu and Indra are stated to be friends of the Waters. Indra is Hamsa who is the companion of the divine Waters (*apāni divyānām sakbje charantam*, 10.124.9). The Atharva amplifies the doctrine of *Ṛitasya Prathamajā*, stating that eight basic principles of manifestation were the First-Born of *Ṛita*, or the Cosmic Order (*Aṣṭajātā bhūtā prathamajā ṛitasya*, AV. 8.9.21), of course referring to the eight sons of Aditi (*aṣṭajoniraditirāṣṭaputrā*, AV. 8.9.21; also, RV. 10.72.8). These are the eight Ādityas and also the eight Vasus, who are different aspects of Agni and represent the eight basic elements of manifestation of Life in Matter, viz., *Manas*, *Prāṇa* and *Apāna* and the *Pañcha-Bhūtas*. These together form a group which is the First-Born of the World Mother, *Ṛitasya Prathamajā*.

This is one way of looking at things, but there is also another geometry for measuring out the progenitive principle and in the above hymn of the Atharva Veda, the First-Born is said to be comprised of six elements (*ṣaḍjātā bhūtā prathamajā ṛitasya*, AV. 8.9.16) and these six are explained as *Ṣaḍurvīḥ*, viz. the six expansive ones, referring to the six directions of space or more truly the sextuplicating principle of manifestation also known as *Vasatkāra*, i.e., the sixfold Stomas or stockpiling of *Ṛik* in the form of *Prāṇa* and the five *Bhūtas*.

In short the principle of *Ṛita* is the same as the Universal and the First-Born, *Prathamajā*, is the individual, which is the same as Agni in its triple form (*trētā Agni* or *Tray' Ṛitā*). As stated in the Atharva Veda, *Ṛik*, *Sāma* and *Yajur* are the First-Born *Ṛishis*. The same is also called *Ekarsbi*, the Single *Ṛishi*, which is the principle of undifferentiated *Prāṇa* that existed in the beginning.

The spirit of the Mantra is that *Aham*, *Asmi*, *Agni*, *Brahman* are all to be viewed as the First-Born of the Holy Order and that signifies each centre of manifestation or Yajña which is said to be the *Nābhi* of the worlds. When that centre comes into existence it attracts by its inherent power the principle of Vāk or the *Pañcha Bhūtas*. The immortal Prāṇa comes in contact with the mortal Bhūta and this is the meaning of the last part of the Mantra. Vāk has two aspects, viz., the Transcendent Vāk which is infinite, *Sahasrākṣarā*. That Vāk is the universal Mother, Aditi, who is fixed, eternal and unmodified; but, for the sake of creation, the thousand-syllabled Vāk is measured out in syllables, viz. the Great Mother incarnates in the form of her youthful Daughter, each possessing an individual mind (*ḥṣatir matiskā* RV. 5.47.1). What is the share of Vāk that is apportioned (*vācho bhāgam*) in each manifested centre, known as the *Ṛitasya prathamajā*? The answer is that the dynamic Prāṇa in each centre which is Agni, Brahman, Prajāpati, or as *Ṛitasya Prathamajāb*, attracts within its vortex the eight Vasus or the eight elements of manifestation as explained above (*ete bhūtaṃ sartaṃ vāsayanti tasmād rasata iti*. ŚB. 11.6.3.6). These are the sheaths round each Self explained as Vāk, Prāṇa and Manas (*ātmā vaiśvāno manomayaḥ prāṇamayaḥ*. ŚB. 14.4.3.10). The Self is the *Yajamāna* and the entire chemical, physical, biological and psychical laws functioning in the body constitute a Yajña.

Vāk and Aditi are symbols of the principle of Motherhood and the Mother is literally the Measurer of the Mahā Bhūtas and Prāṇa and Manas which are focussed and are drawn in each centre of Life. It is the difference of Motherhood that is responsible for the infinite differentiation of Prāṇa in each species of Life. The Mother of the elephant and that of the ant are both samples of the universal Mother but on the plane of Matter different. This is due to so many factors of Karma. Kāla, Saṃskāra, Svabhāva, etc., which later philosophers analysed and explained. In fact the permutations and combinations of the eight Āditya Gods or the eight, Vasus, eleven Rudras and twelve Ādityas, or of the 33 Gods, or of the 303 Gods, or of the 3003 Gods, or of all Gods, *Viśve Devāb*, constitute a mysterious and wondrous mathematics by which the individual (*Pudgala* or *Puruṣa*) is variously constituted. No two individuals since the beginning of creation have been exactly alike in their faculties of Life, Mind and Matter. Even the same Mother giving birth to several sons becomes varied in the quality of her womb for creating the child. Such is the extreme individuation from the Universal where distinctions (*nānātva*) do not exist. In the same Tree each leaf, each fruit and each seed is different from the other, being an individual personality or *Ātmā*. So is it with each cell of the body. This great Law of Difference is implied in the phrase *Vācho Bhāgam*, which is commanded by each individual *Aham* or *Asmi*. It should also be noted that this unique

principle of individuation so dominant in seeking differences, at the same time remains in pursuit of its basic unity and aspires to mingle with its source. The governing force of unity or the unifying thread permeating the whole range of multiplicity is known as *Antaryāmin*, the force of the centre which although unmanifest controls the manifest forms, also called *Sūtrātmā*, the Thread-Spirit. If we look at things from the point view of Matter, we come across infinite differences, but the diversity slips out if the vantage point is the spirit.





Mantra 38—अपाङ्ग प्राङ्गति

Moves Backward & Forward

MANTRA 38

अपाङ् प्राडैति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विष्पूचीना वियन्ता न्य १ न्यं चिक्युर्न नि चिक्युरन्यम् ॥

-ऋ० वे० १।१६४।३८॥

The immortal having a common womb with the mortal, impelled by the intrinsic power, goes backward and forward.

The two move ceaselessly in opposite directions. They see the one and fail to see the other.³⁸

This Mantra brings to a focus the two ideas contained in Mantras 30 & 31, viz., the mutual relationship of the Immortal and the Mortal, or the Deva and Bhūta, or Matter and Spirit in respect of their inherent power and dynamic force by which they are impelled to come together to form a union. It is recognised that there is an inherent strength (Griffith) or an intrinsic power (Coomaraswamy) called *Svadhā* which is operative in bringing the Immortal Prāṇa to contact the Mortal, Matter (*Bhūta* or *Sarira*). There are two principles, *Svāhā* and *Svadhā*. *Svāhā* is pure energy, the centrifugal force which contributes to the disintegration of Energy. It is just POWER, but *Svadhā* is the combined Father-Mother Principle which creates new Life by depositing sheaths of matter round Prāṇa. As the name implies, it is the depositing or condensing of the nebulous clouds into tangible rain, or the bringing together of the scattered particles of Energy and Matter at one focus or one centre and that is done through the agency of the Two Parents; and hence *Svadhā* is the symbol of the Pitṛis or the endless chain of ancestors both old and new. *Svāhā* is *Amartya* and *Svadhā* is *Martya*, both of which are essential as the powers of Amṛita and Mṛityu.

³⁸Griffith—Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal.

Ceaseless they move in opposite directions; men mark the one and fail to mark the other.

Wilson—The immortal, cognate with the mortal, affected by (desire of) enjoyment, goes to the lower or the upper (sphere) : but (men beholding them) associated, going everywhere (in this world together); going everywhere together (in the other worlds); have comprehended the one, but have not comprehended the other.

The word *grihbhita* ordinarily translated as 'grasped by' needs to be specially noted. There are three principles, viz., *Adbishṭhāna* (RV. 10.81.2), *Grabhaṇa* (1.116.5) and *Ārambhaṇa* (10.81.2) (TB. 2.8.9.6). *Ārambhaṇa* is the *Upādāna* or the material cause, that is Matter; *Grabhaṇa* is the *Nimitta* cause, the principle of *Prāṇa*, which supplies the motive force or energy to each active centre. The third is the substratum called *Adbishṭhāna* or *Ālambana*. According to the Vedic metaphysical thought, Brahma alone is the *Adbishṭhāna*, *Grabhaṇa* and *Ārambhaṇa* of the cosmos. He is the Infinite Ocean, *Samudra*, who in his transcendent aspect is *sans* the *Ālambana* (*anāsthan*), *sans* the positive *Prāṇic* forces, (*āgrabhaṇa*) and *sans* the material particles of physical manifestation. (*anārambhaṇa*), but in such a state of transcendence, somehow mysteriously by his own inherent power two dual forces in the form of the two *Aśvins* become manifest. By their dynamism of twin forces, they toe the Ship of the Cosmos having a hundred oars on which *Bhujyu* or the *Bhoktā Suparna*, the eater of the sweet berry of the *Aśvattha* tree (RV. 1.164.20), is transported to its destination. The principle of *Abam*, Ego or consciousness, is the *Bhujyu* or the individual soul sustained by the two *Aśvins* or *Prāṇa* and *Apāna*. For three nights and three days the *Aśvins* were Captains of *Bhujyu's* Boat, (RV. 1.116.4) the days and nights symbolising the principles of Light and Darkness as manifested in the two *Ahorātras* or the two Halves of the Months, or the two Halves of the Year. We see these two symbols of the basic duality exemplified in the three *Yajñas*, viz. daily *Agnihotra*, the *Darśa-Paurṇamāsa Isṭis* and the *Ayane-sṭis*. The daily *Agnihotra* or the pattern of *Ahorātra Yajña* relates to the *Bhūtas*; that of *Darśa-paurṇamāsa* to the *Prāṇa*, and that of *Samvatsara* to the *Manas*.

In mantra 31 and 38 three kinds of movement are mentioned :

(1) *ā cha parā cha pathibbiścharantam*—approaching by his pathways and departing.

(2) *sa sadbrīchīḥ, sa vishūchīrvasānaḥ*—he is robed in gathered and difused splendour (Griffith). *Sadbrīchī* and *Vishūchī* are the cardinal and oblique points.

(3) *Apāni prāni eti*—back and forward goes he.

All these three are keyed to the basic rhythm (*chbandas*) of creation, which is of the nature of vibrations (*kampana*), oscillations, (*spandana, ejana*) contraction and expansion, (*samañchana—prasāraṇa*). The original *chbandas* basic to the Cosmos manifests on the level of Mind, Life and Matter and is marked by deep stirrings permeating all space between heaven and earth (*gambhīra vepasāḥ*). These are known as the *Rishis*, i.e. *Prāṇic vibrations* (*prāṇā vā rishayaḥ*, ŚB. 6.1.1.1). These *Rishis* are said to be of varying forms (*virūpāsāḥ*) and they are sons of *Agni* (*te agneḥ sūnavāḥ*) and they are sparking like live coals (*Āngirasāḥ sūnavāḥ*) where *Āngiras*

is explained as *Angāra*, RV. 10.62.5, AB.3.34). This is but employing the language of symbols to explain the cosmogonical truths. The sons of Agni and of Angiras are only the rays of light and heat, the actinic and thermal waves of which the solar spectrum is composed. The diversity of form (*Virūpāsah*) is visible there as the effect of a basic duality produced by deep rhythmic vibrations. If we were to understand the solar spectrum of red and violet waves in Vedic terminology we might call it *Nīla-Lobita Indra-Dhanus* (AV. 15.1.6-7). This doctrine of the cosmos as manifesting in the form of colours of which the Blue (*Nīla*) and the Red (*Lobita*) are visible forms with their accompanying shades was formulated by the ancient Brahmvādins (*Nīlena lobitena Brahmavādino vadanti*, AV. 15.1.8): with dark-blue he envelopes, with red he clears it.

The basic idea behind this statement is of the cosmic rhythm referred to here as the forward and backward movement or cardinal or a straight and oblique motion or approaching and departing, all three being only different forms of that rhythm. The doctrine formed part of the philosophy of *Rajas* or Movement (*Rajovāda*), which was expressed in terms of white *rajas* and black *rajas*. The Sun in appearance or in day time is the symbol of white *rajas* and at night of black *rajas*, this twofold phenomenon originates from a single source which comes under the influence of tension by its own intrinsic power. As a matter of fact we are not yet in a position by our empirical methods to demonstrate the origin of this duality which has the widest implication for deciphering the relationship between Matter and Energy or Deva and Bhūta or the Immortal and the Mortal, both of which have a common origin (*Amartyo martyenā sayoniḥ*).

In simple words the Rishi points out that we mortal men with our methods of observation, either by naked eyes or by appliances, see the one and do not see the other (*nyanyam chikyur na nichikyuranyam*). Our vision sees in Matter but is blind in the region of the Spirit or Deva or Prāṇa or Energy, whatever name we may choose to give it—and all names are of valid application. One sees the working of the Life-principle in the cell but obtains no photograph of Prāṇa itself; so also about the electrical energy in the atom and the sensory and motor perceptions in the brain or the Mind. The one can be seen and the other cannot, although they are from the same origin.

Three things are stated about these two opposite entities of the mortal and the immortal; firstly that they move (*viyantā*), secondly that this movement is in opposite directions, this way and that way as the movement of a pendulum which is a rhythm (*vishūchīnā*), and thirdly that the movement is ceaseless or eternal in time and space (*śaśvantā*). The word *viyantā* is also used with respect to the flapping of

the two wings by the Golden Bird in its flight towards heaven for a thousand days (*sahasrāhnyam iṣatārasya pakṣau barer hanisasya patataḥ svargam*, AV. 10.8.18). The Hansa of Golden Feathers is the same as Sūrya and Prāṇa, ie. Life universal and individual. He is on wings for an endless flight, the destination being the immortal heaven or the unknown and unmanifest world of Brahman.



ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

—ऋ० वे० १।१६४।३९॥

The Riks are supported on the Imperishable One (*Akshara*), in the Highest Empyrean (*Parame Vyoman*), where all the gods have their repose.

Who knows not that *Akshara*, what he may do with the Rik-Song? They who know it are assembled alround.³⁹

This Mantra inculcates the doctrine of *Akshara*, the Imperishable Divine Principle which abides in the highest Empyrean, *Parame Vyoman*. Thinking of the basic duality and of their mysterious source, the thoughts of the Seer go to that transcendent principle known as *Akshara*. *Akshara Brahman* who is like an Ocean, is oozing drop by drop (*drapsaschaskanda* (RV. 10.17.11) or *drapsah samudram abhi Yajjigāti*, RV. 10.123.8) rising in billowy waves (*samudrādūrmirmadbumā udārat*, RV. 4.58.1, 10.123.2) and thereby creating the manifest forms in Matter (*tatah ksharatyaksbaram, tadviśvam upajīvati*, RV. 1.164.42).

The doctrine of *Parame Vyoman* is mentioned several times in the R̥ig Veda as typical of the highest transcendent Brahman who is the source of the Thousand-syllabled Speech (*Sahasrāksharā Parame Vyoman*, 1.164.41), or of the one-syllabled *Akshara* that is *Onkāra*. Dīrghatamas himself has stated earlier that Agni first existed in *Parame Vyoman* where he was sighted by Mātariśvan for the sake of manifestation (*sa jāyamānah parame vyomanyāviragnirabbavan mātariśvane*, RV. 1.143.2). There are two categories, viz. *Rajas* and *Parorajas*; the former is the material

³⁹Griffith—Upon what syllable of holy praise-song, as 'twere their highest heaven, the gods repose them.

Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.

Wilson—All the gods have taken their seat upon this supreme heaven, the imperishable (text) of the Veda : what will he, who knows not this, do with the Veda? But they who do know it, they are perfect.

cosmos and the latter is the transcendent First Cause which is different from the physical world:—

*Ārambhaṇam tattvamibochyate rajaḥ sarvāṇi chaitāni rajāṁsi manmabe
dvaividhyameke travidan rajo vā parorajā vā na tato'nyadasti;
Rajo'sti lokastu parorajāstu lokātigo jagato'sti bhinnaḥ,
—Madhusūdana Ojhā, Daśavāda Rahasya, p. 9.*

The distinction between *Parama Vyoma* and *Vyoma* is material to Vedic thought. Vāk or Matter in the cosmos belongs to *Vyoma* and the one beyond it to *Parama Vyoma* or *Amṛitākāśa* from where immortal Speech, *Amṛitā Vāk*, has its source. *Parama Vyoma* is the region of Indra, named *Śvā Indra* and *Vyoma* or *Ākāśa* is the region of Mātariśvan (*mātari śvayate*) or Indra-Patnī who is the same as *Martyā Vāk*. The six Lokas are known as *Rajāṁsi* (*śhaḍ ime rajāṁsi*) and the seventh as *Parorajas* which is the same as the self-existent Svayambhū. The worlds of *Rajas* are in the grip of dynamism or movement (*Gati*) and that of *Parorajas* is in the state of Rest or Stasis (*Sbtiti*). *Śvā Indra* is the Seed or Germ having the potentiality of expansion and Mātariśvā is his Majesty as manifesting in the womb of the Mother. Indra is the Father and Indra-Patnī is the Mother-principle. It is stated that the Ṛiks constituting the total multiplicity of the syllables, have their source in the single *Akshara* which belongs to *Parama Vyoman*. The Ṛiks stand as the symbol of all uttered Speech, as typified in the Holy Praise Songs and the Chants, the uttered Speech of highest excellence and immortal glory. All these are after all on the plane of Matter produced by the human throat and as such mortal, but the meaning in them is eternal and belongs to the immortal transcendent Being who is identical with *Parama Vyoma*.

All the divine and earthly powers whom we name as devas, have their being and source in the *Akshara Brahman* (*yo devānāṁ nāmadhā eka eva*, RV. 10.82.3); he is the Great Question (*Sampraśna*), the Supreme Mystery (*gubhyam nāma tadapīchyam*). As stated in the second part of this Mantra He verily is worthy to be realised for the true knowledge of all the devas and of all the syllables of Ṛik Speech. The Seer in an eloquent style looks upon the *Vidatha* or the assembly of sages and says that they know the Reality of *Akshara Brahman*. In Mantra 23 it has been said that those who know the immortal *Gāyatra* energising the mortal *Gāyatra*, the immortal *Traishṭubha* behind the mortal *Traishṭubha* and the immortal *Jāgata Prāṇa* concealed behind the mortal *Jagati*, they become entitled to Life immortal (*ya itadvidusta amṛitavimānaśuḥ*).

The spirit of the third part of the Mantra is caught in several later statements about the significance of Brahma-Vijñāna, realising the Truth or knowing the Reality and not merely being satisfied with words of the Veda or outer shell of

their meaning is only a load-bearer (*onarvana*). Patanjali in the same strain repeats that whatever is studied without realising its meaning and vociferously repeated or uttered by the throat is like an offering performed on a heap of fuel-sticks without fire enkindled in it.

They who know the *Akshara* 'well sit here assembled'; this statement also holds good for the devas in many forms, as Sūrya, Chandra, Vāyu, Agni, Indra, Savitā, Pūshā, Aśva, Gauḥ, Samudra, Vanaspati and all other manifested forms in each of whom inheres a deva-principle. They are arranged all round as learned sages in an assembly and they are chanting the glory of the divine Creator, the one Deva, supreme over them all. Each deva stationed in his place and performing an eternal *Sattra*, bespeaks the glory, order and truth of Prajāpati who has initiated the cosmic Yajña. They are the visible witnesses announcing the majesty of the divine Ordinances which constitute the Supreme Laws and the Truth (*Ritam cha Satyam cha*) of Creation.



MANTRA 40

सुयवसाद् भगवती हि भूया अथो वयं भगवन्तः स्याम ।

अद्धि तृणमघ्न्ये विश्वदानीं पिव शुद्धमुदकमाचरन्ती ॥

—ऋ० वे० १।१६।४०॥

The Cow with goodly pastures be adorable, and from her may we also be possessed of glory.

O Deathless Cow, feed on the grass and coming here drink limpid water in eternal time.⁴⁰

Thinking of Vāk at two levels, the Rishi reverts to the doctrine of Vāk in terms of the Cow. This doctrine has been mentioned before in several Mantras, e.g., 7, 9, 17, 26-29; but amplifying the same imagery the doctrine is now stated with greater clarity as applicable to the principle of Vāk on two levels, viz. Prameshthī or the unmanifest universal and in the cosmos as measured out in the form of syllables. Mantra 40 continues the imagery of the Cow with distinct cosmogonical reference. The Cow becomes fortunate with goodly pasture which gives her grass to eat and water to drink at every season. The Cow is the Universal Mother or Infinite Nature. Her potentiality for producing the Calf or the Cosmos is the principle of *Bhaga*, her divine glory and lustre which is present everywhere and of which Sūrya is the visible symbol, the archetypal *Bhaga-vān*. Each *Bhaga* is the symbol of Motherhood, the potential centre of creativity or Nature's progenitive force. The Cow is therefore called *Bhaga-vatī* each and son of her inheriting this quality of ever creative power is called *Bhaga-vān* as given in this text. Each individual life-centre or organism is *Bhagavān* having one principal *Bhaga* and a thousand other similar points of creativity on the plane of Mind, Life and Matter. Thus each individual is a composite form of Three Thousands; each *Bhaga* is an Eye (*Cbaksbu*) that opens out on the three worlds or the three states of consciousness. This is the meaning of Indra or Madhya-Prāṇa be-

⁴⁰Griffith—Fortunate mayest thou be with goodly pasture, and may we also be exceeding wealthy.

Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.

Wilson—Cow, mayest thou be rich in milk through abundant fodder; that we also may be rich (in abundance); eat grass at all seasons, and, roaming (at will), drink pure water.

coming *Bhagavān*, i.e. possessed of a thousand generative organs and also a thousand-eyes. Since the Great Goddess is *Bhagavatī*, all her sons are *Bhagavantaḥ*. Indeed, each Goddess is known as *Bhagavatī* in the Indian religious tradition and it is also used as a significant epithet for each woman.

The life of the Cow depends on her pasturage or fodder (*Sūyavas*) being created by *Sūrya*. Food and water are both mentioned in the third part of the Mantra and are the two forms of Soma on which Agni or the Life-principle depends. Agni as *annāda* subsists on the assimilation of Soma. It is therefore said in the second line of the Mantra that the Cow should eat grass and drink water. The word *trīṇa* is significant and reminds us of its use in the Kena Up., where the whole cosmos is symbolised as a blade of Green Grass, *Trīṇa*, which is as great a mystery as the whole creation (*tasmai trīṇam nidadhau*). This is the Law, that the working of the minute atom and the big star follows an identical pattern, or a single cell and the whole organism have been conceived in an identical mould; and therefore even a small green straw with live matter is a baffling challenge to the gods, who do not know its secret and source. The Cow feeds on that Soma or the source of immortal Life, which is becoming the green grass or her fodder. The pure water represents the primeval Soma which is also said to be *Prāṇa*. Both grass and water are but two aspects of creative *Prāṇa*, the one in the form of Agni and the other Soma; both are essential for the maintenance of the universal Cow or Mother Nature herself. In each individual she is present; she subsists on Agni and Soma.

The Cow is named *Aghnyā*, the inviolable and death-conquering Mother who is the universal *Virāj*. She is immortality and infinity personified, aptly named as *Aditi* for whom there is no death or destruction (*mā gām anāgām aditim vadbishṭa*, RV. 8.101.15). In Mantra 27 also she is called *Aghnyā* to whom there is no death and whose source is beyond the mortal world, yielding immortal milk for the two *Aśvins* or the divine healers, present in each centre as *Prāṇāpānau*. Other epithets like *Avadhyā*, *Adhrishyā*, *Aparājītā* are equally applicable to *Aditi* Cow, who is *Vaiśvadevī*, the Mother of all gods, and yet *Kevalī*, the self-existent and unmodified Mother—the Great Goddess pre-eminent in creation.

The word *Viśvadānīm* is also significant, referring to infinite time and space which is the pasture of the universal Cow and which stands for the cosmic *Yajña* as the sum total of all the categories of manifestation. This great *Yajña* of the cosmos with its thousandfold forms and names is also called *Viśvarūpya* (RV. 1.164.9) and its complete replica becomes visible in the prāṇic energies, *Prāṇa-maṇḍala*, or *Samvatsara*, the revolving Wheel of Time.

The life of the Cow depends on the power of movement, *charantī*; indeed the Sanskrit words *Gau* and *Gatī* are semantically identical. The principle of Parameshthini Āmbhrīṇī Vāk as enunciated in RV. 10.125, is the same as *Gauh* and that of Gaurī in Mantra 41 is also another form of her and both derive their effective manifestation through movement (*aham rudrebbir vasubhiṣcharāmyaham ādityairuta viśvadevibh*, RV. 10.125.1).





Mantra 41—सहस्राक्षरा परमे व्योमन

Thousand-syllabled Speech in the Highest Heaven

गौरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवृषी सहस्राक्षरा परमे व्योमन् ॥

-ऋ० वे० १।१६४।४१॥

Gaurī, fashioning Waters, has lowed or measured out, she, the one-footed, two-footed, four-footed, eight-footed, also becoming nine-footed. She is the Thousand-syllabled in the highest Heaven.⁴¹

It does not appear to us that the veil of obscurity over the stanza has been lifted in the two translations given below. Recently, van Buitenen has drawn attention to this passage, but without being able to shed any additional light.¹ The stanza bristles with technical terms which should first be explained with clarity to reach the under-lying meaning :

What is *gaurī* ? What is the meaning of *mimāya* in this context ? What is the reference of *salilāni* ? What is the exact conception of *takshatī* ? What is denoted by the symbolism of *ekapadī*, *dvīpadī*, *catushpadī*, *ashtāpadī*, *navapadī* ? What is meant by *sahasra* and *akshara* separately and conjointly ? Lastly, what is the Vedic meaning of *parama vyoma* and how is the *sahasrākṣharā* form of Gaurī consistent with *parama vyoman* ? Let us grapple with these questions.

Gaurī : The accepted meaning is 'she-buffalo,' or the female *Bos Gaurus*. It is distinguished from the cow, the former being the symbol of Varuṇa's 'waters' and the latter of Indra or Sūrya. The reason is twofold, *viz.* that the buffalo is an animal that loves water, and secondly its skin is of a dark colour, opposed to the white coat of the cow. In Vedic cosmogony two stages are formulated, the preceding one is that of Varuṇa and the subsequent one of Indra. Varuṇa is the "lord of

⁴¹ Griffith—"Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she, Who hath become eight-footed or hath got nine feet, the thousand-syllabled in the sublimest heaven."

Wilson—"The sound (of the clouds) has been uttered, fabricating the waters, and being one-footed, two-footed, four-footed, eight-footed, nine-footed, or infinite in the highest heaven."

waters," the deity of the ocean (*samudra*), the latter signifying the primeval source of the universe in which all matter exists in an undifferentiated form, and which conceals within its womb all the possibilities of existence. Varuṇa is the great Asura that lords this ocean. His representative in the subsequent creational stage is Vṛitra who enters into conflict with Indra. Both Varuṇa and Vṛitra point to the basic root *vṛi*, 'to cover, to conceal, to obstruct' (cf. *yachcha vrtvātishṭhāmstadvaramo 'bbavat tam vā etam varanam santam varuṇa ity āchakshate parokshena*, Gopatha Br., I.1.7; *vṛitro ha vā idam sarvam vṛitvā śiśye yadidamantareṇa dyāvāpṛithivī, sa yadidam sarvam vṛitvā śiśye tasmād vṛitro nāma*, Śatapatha Br., I.1.3.4). Indra's representative in the region of Varuṇa is Mitra, the two being the divinities of water and fire. *Gaurī* and *Gauh* were accepted as the symbols of Varuṇa and Indra (including his cosmic aspect Bṛihaspati) respectively. The bison and the bull (*mabisha* and *ṛishabha*) are their male forms which also occur in the Ṛigveda.

Gaurī is the symbol of *Vāk*, according to the speculation of the Brāhmaṇas,² and the commentators, of whom Sāyaṇa takes it as *mādhyamikā vāk*, the thunder of the atmospheric region or clouds, and Ātmānanda as *gauram śuddham brahma, tatparā śrutih gaurih*, i.e. the Vedic speech that is devoted to the doctrine of absolute Brahman.³ *Vāk* or Speech plays an important part in the cosmogony of the Ṛigveda. *Vāk* is an attribute of *ākāśa*, and *ākāśa* is the first and foremost of the five gross material elements, and therefore *Vāk* became the symbol, *par excellence*, of the Pañchabhūtas. *Vāk* is preceded by *Prāṇa*, and *Prāṇa* by *Manas* in the deeper order of cosmic evolution. There is even a greater sublimation of the doctrine of Speech in which *Vāk* is equivalent to *Brahman*, both as *aja* and *jāyamāna*, i.e. combining the transcendental and immanent aspects of Reality, or the complete symbols of the entire cosmic coherence, and therefore designated as *chatuṣpadī*. According to the esoteric speculations of the Brāhmaṇas, fully countenanced by the Ṛigveda, *Vāk* as the one-footed (*ekapadī*) cow has reference to the unborn or transcendental aspect, and as the four-footed (*chatuṣpadī*) to that aspect which is the source of all the triadic patterns (*trika*), or pulsations (*prāṇāgni*), or motions (cf. *yā rāk so 'gniḥ*, Gopatha Br. 2.4.11).

Mimāya : It has the simple meaning of 'uttering sound,' 'bleating,' 'lowing,' from the root *mā*, which refers to the bellowing sound of cows, calves, etc. The root *mā* (*mimāti*, *mimīte*) also means 'to measure out,' 'to apportion'. It is precisely both meanings that hold good here. The spatial depth to which the lowing of the milch-cow that is *Vāk* travels, marks the measure of her formulating the cosmic forms. The rhythmic pulsation of Speech in the sacrifice defines the limits of *ākāśa* or the Pañcabhūtas, i.e. the material externalism through *yajña*. This is the articulation of *Vāk* through ritual, which on the cosmic level is the sacrifice of

Prajāpati with the utterance of *brahman*, the most subtle and highest form of manifestation.

The lowing cow is said to possess a cosmic form (*viśvarūpya*) which becomes completely manifest as soon as the cow has travelled a distance of three *yojanas* (*amīmed vatso annu gām apaśyad viśvarūpyam trishu yojanesu*, RV. I.164.9). This is a symbolical reference to the triad of *Manas-Prāṇa-Vāk* (Mind-Life-Matter) which constitutes the basic pattern of the cosmological manifestation envisaged in Vedic metaphysics. The three *yojanas* exhibit the *viśvarūpya*, or all the forms that the cosmic four-footed Cow can create.

Salilāni : This is a comprehensive term, synonymous with *āpah*, *samudrāḥ*, (RV. 1.164.42), *aṇavaḥ*, etc., all referring to the primeval material cause that exists *in principio* and carries within its womb all the possibilities of existence. We have a clear statement in RV. 10.121.7, *āpo ha yad bṛihatīr viśvam āyan garbhāṁ dadhānā janayanīr agnim, tato devānām samavartatāsū ekah kasmai devāya havishā vidhema*. Here the *bṛihatīr āpah* are the same as *salilāni* or *aṇava samudra*. They are called *bṛihatī*, 'mighty,' because they have the potency of *bṛimhaṇa*, 'growth, by way of producing Agni, which is the universal germ. Agni represents the one Life-principle (*eka asu*) of all the differentiated divinities in the cosmos. The region of these primeval Waters is also spoken of as *ṛita-sadana* (RV. 1.164.47), the 'Dark Descent' (*kṛishṇa niyāna*, RV. 1.164.47) of Varuṇa, or the 'Dark Roots' of cosmic alchemy. The Purāṇas give an elaborate account of this primeval watery source under the caption of *ekārṇava vidhi*, and specially with reference to the characteristic doctrine of *āpo nārāḥ* and *nārāyaṇa*. The cosmic primal Waters (*salilāni*) represent the state of equilibrium (*sāmyāvasthā*), the stillness of the infinite ocean, which becomes excited or agitated for the sake of creation. The greatest achievement of the Waters which contain within their womb the universal germ (*viśva garbha*, RV. 10.121.7) is to give birth to Agni, which is therefore described as the first concrete manifestation of *ṛita* (*agnir ha naḥ prathamajā ṛitasya pūrva āyuni vṛishabhaścha dhenuḥ* RV. 10.5.7) and is spoken of both as the Milch-Cow and the Bull, for mutual fecundation to initiate the beginning of life. *Brahma* is elsewhere said to be the 'first-born' of all (*brahmāsya sarvasya prathamajam*, ŚB. 6.1.1.10); or Agni Prajāpati as the first born of *ṛita* is said to cook the cosmic *odana* (*yamodanam prathamajā ṛitasya prajāpatistapasā brahmaṇe'pachat*, Atharva 4.35.1). The last imagery assumes that Agni as the 'Eater of Food' (*annāda*) cooks for itself the 'Food' (*anna*) which is the cosmos itself. The intimate relationship of *Vāk* and Agni as *ṛitasya prathamajā* is clearly enunciated in another stanza of the R̥gveda : "What thing I truly am I know not clearly; mysterious, fettered in my mind I wander. When the first-born of *ṛita* enters within me, then of *Vāk* I obtain the first portion"; *na vi jānāmi yadivedam*

asmi nityaḥ saminaddho manasā ccharāmi, yadā māgan prathamajā ṛitasyād id vācho aśnuve bhāgam asyāḥ, RV. 1.164.37). The pulsation of life as the rhythmic uttering of *Vāk* on the plane of material or *ākāśika* manifestation begins with the birth of Agni on the substratum of *Āpab* or *Salilāni*. In RV. 1.164.42, it is stated that the oceans in which Gaurī has her abode undergo a pouring out or flowing of their contents by which the manifested cosmos is sustained (*tasyāḥ samudrā adhi vi kṣharanti tena jīvanti pradikāś chataśraḥ*). This verily corresponds to the idea contained in *salilāni takṣatī*.

Takṣatī : The root-meaning of *takṣa* is 'to fashion forms by cutting' and that meaning suits very well the context, provided it is clearly explained in the background of an approved cosmogony. The conception of *takṣhaṇa* is kindred to that of *rūpa-vikartana* (cf. *tvashṭā hi rūpāni vikaroti*, Taittirīya Br. 2.7.2.1), *rūpa-pimśana*, *vi-kṣharāṇa* (cf. RV. 1.164.42), *prāṇana-apānana* (cf. RV. 10.189.2), *samañsbana-prasāraṇa* (cf. Yajur. 27.45; also ŚB. 8.1.4.10), *kṣhobhana* (Mārkaṇḍeya Purāṇa 46.12), *spandana* (Devī Bhāgavata, 1.7.50), etc. Wilson translates *takṣatī* as 'fabricating the waters,' Griffith as 'forming the water-floods,' and van Buitenen as 'building (?) separate lakes'. These are all correct in so far as they go, but the real significance is that the principle of *Vāk* creates or fashions out the manifold forms out of the waters of the Infinite Ocean of the ultimate Reality. Agni is the first manifestation, the same as *Akṣhara* or *Hiranyagarbha*,⁵ from the womb of the Waters and is the same as *Vāk* for the purpose of building separate units from the single undifferentiated ocean (*vāg vai tvashṭā vāg ghīdam sarvaṁ tāśṭīna*, Aitareya Br. 2.4). All the *rūpas* are called *tvashṭra* (*tvashṭrāṇi vai rūpāni*, ŚB. 2.2.3.4), i.e. depend for their genesis on the principle of cutting, or making separate fragments out of one whole, i.e. Brahman as *ekamevādvitīyam* is transformed into *babudbā* (RV. 1.164.46), the One into one, two, three...and infinity. The work of *Vāk* as *Tvashṭā* is essential to creation, which is tantamount to the One becoming the Many, the one Rudra incarnating as the thousand Rudras (Yajur. 16.54). What is *Tvashṭā* in the Veda corresponds to *Virūpākṣa* of the Purāṇas, who is one of the eleven Rudras (cf. Matsya Purāṇa, 5.29-30).

Ekapadī : The string of five epithets, viz. *ekapadī*, *dvipadī*, *chatushpadī*, *aṣṭāpadī*, *navapadī*, is undisputed as to the literal meaning, but their symbolism is of metaphysical significance. *Pada* is equivalent to 'motion,' and *ekapadī*, or the one-footed, is that which is capable of undivided motion, i.e. absence of all motion in different directions. *Ekapadī* therefore refers to the principle of rest or stasis (*sthitī*), the locking of directional motions in the centre (*bṛidaya*). In the Śāṅkhāyana Āraṇyaka 7 (cf. Aitareya A. 2.3.5 ff.) a series of progenitive triads is expounded, of which the most significant from the point of view of motion is the one comprising *gati* (procession) and *nivṛitti* (recession) which are said to be the parents of

stbithi (stasis).⁶ *Gati* is Indra, *nivṛitti* or *āgati* is Viṣṇu, and *stbithi* or *pratiṣṭhā* is Brahmā. The one-footed cow corresponds to what is called Aja, the Unborn (cf. *ajasya rūpe kim api svid ekam*, RV. 1.164.6), or *Ūrdhva Eka*, the Single Erect One (RV. 1.164.10), or what is graphically called *Aja Ekapād* (RV. 2.31.6, 10.66.11), the unborn one-footed or motionless principle of transcendental Reality, which in the Purāṇas is the name of the first of the eleven Rudras (Matsya, 5.29). It may be noted that the *Ekādāśa* Rudras are the sons of Surabhi, the same as the Milch-Cow of the Gods (Harivaṃśa, 1.3.49-52).

Dvipadī : The two-footed cow is also a creature of phantasy. It refers to that phase of *Vāk* in which the original transcendental Reality becomes relative for the sake of manifestation. There is a Vedic conception to support it. The absolute undifferentiated One (*Ekam*) becomes divided as *Ardham* and *Ardham* : *ardhena viśvam bhuvanam jajāna yadasyārdham kva tad babhūva*, Atharva. 10.8.7; also 10.8.13 with variant *yadasyārdham katamaḥ sa ketuḥ*; same 11.4.22. This basic metaphysical conception of the One being cast in two halves for creation goes back to the R̥gveda, 6.30.1, *bhūya id vāvṛidhe vīryāya eko ajuryo dayate vasūni, pra ririche diva Indrah prithivyā ardham id asya prati rodasī ubhe*. Indra as *ekah* undergoes self-fission into two *ardhas*, the one is beyond earth and heaven (cf. *katamaḥ sa ketuḥ*) and the other is manifest as the *rodasī* worlds.

The doctrine of *ardha* is definitely mentioned in RV. 1.164.36, which stanza, as noted by Griffith according to Ludwig, 'is one of the most unintelligible in the whole Veda.' In view of the above explanation of *ardha*, the meaning becomes transparent : Seven are the children of *Ardha* which constitute the seed of creation. They function (as differentiated units) by Viṣṇu's ordinance (of triple striding) : *saptārdhagarbbhā bhuvanasya reto viṣṇos tiṣṭhanti pradiśā vidharmanī*. The One becoming the cosmos first evolves as *ardha* and *ardha*; the latter *ardha* becomes triadic by Viṣṇu's motion (cf. *idam viṣṇur vi chakrame tredhā ni dadhe padam*, RV. 1.22.17), and then those three encompass everything as seven, viz. *manas*, *prāṇa* and *vāk* or the five gross elements, as explained above. These seven form the germinative seed of the universe, and in themselves they are the children of *ardha*, i.e. the manifested cosmos (*rodasī*, or *dyāvāprithivī*).

The metaphysical principle of an underlying relative duality is enunciated emphatically in the Nāsadiya Sūkta (RV. 10.129) as *sad-asad*, *amṛita-mṛityu*, *para-stāt-avastāt*, *prayati-svadbā*; also Purusha Sūkta (RV. 10.90) as *tripād-punaḥpād*, *ūrdhva-iba* also as *aditi-diti* (RV. 5.62.8), *ṛita-satya* (RV. 10.190.1), *prāṇāpāna* (RV. 10.189.2), *aja-rajās* (RV. 1.164.6), and many other categories of manifestation, e.g. *avyaya-akṣara*, *agni-soma*, etc. These are related to the conception of *Vāk* as *dvipadī*,

of which the two feet are OM and AUM, the latter symbolizing the triadic patterns that have flowed into the three worlds, of which the most significant are the three utterances (*vyāhritis*) known as *bhūh*, *bhuvah*, *svah*. One foot of the *dvīpadī* cow is fixed, changeless, eternal, same as *Sibānu*, expressed as *Eka eva Rudro na dvitīyāya tasthe* (Taitt. Sam., 1.8.6.1); it is the one foot which the Golden Hamsa stationed in the floods or precosmic Waters, does not move (*ekam pādāṃ notkṣhidati salilāddhamisa ucchbaran*, Atharva., 11.4.21), while the other foot is identical with motion by which creation is engendered.

Chatushpadī : The four-footed cow is a normal animal, which as the symbol of *Vāk* is mentioned in RV. 1.164.45; *chatvāri vāk parimiatā padāni tāni vidur brāhmaṇā ye manishīṇaḥ, gubā trīṇi nibhitā neṅgayanti turīyaṃ vāco manushyā vadanti*. Here the three feet are said to be hidden in the cave, i.e. unmanifest, and only the fourth foot becomes manifest as human speech. It exactly corresponds to the conception of four-footed Purusha, of whom *tripaād* is 'above' and one *pāda* is this manifest cosmos. But from the point of view of the created worlds, it is the other way also, viz., the cosmic triad symbolizes the three feet of the Milch-Cow of Speech, and the fourth one is beyond these worlds. As well-known in the metaphysical cogitations of the grammarians, the one is the *Parā Vāk*, and the other three are *Pāśyantī*, *Mādyamā* and *Vaikharī*. Sometimes the *Vāk* is described as *trayīmāyī dbenu*, having four udders, viz., *svāhākāra*, *vashaṭkāra*, *svadhākāra* and *hantakāra* (14.8.9.1). According to the Mārkaṇḍeya Purāṇa, the Rishis are sustained by the teat called *vashaṭ*, the Pitris by *svadhā*, the Devas by *svāhā*, and men by *hanta* (Mārka., 29.10-11; see my Mārkaṇḍeya Purāṇa, A Cultural Commentary, pp. 104-106).

Ashṭāpadī : The eight-footed cow involves the symbolism of the number 8, e.g. in RV. 1.164.27, the *aghnyā* cow is called *Vasupatnī*, the protector of the eight Vasus, and she comes yearning for her calf which is the manifest form of the Vasus (*himikṛiṇvatī vasupatnī vasūnām vatsam ichchhantī manasābhyāgāt*). Here *Vāk* is the Cow and Agni (i.e. *Prāṇa*) is her Calf. According to RV. 10.5.7, Agni is the first-born of *Rita* (*agnir ha naḥ prathamajā rītasya*), and in Atharva. 8.9.21, Eight Elements are said to be the first-born of *Rita*. These constitute the Eight Vasus, viz., *Manas*, *Prāṇa-Apāna*, and the Five Elements of Matter, which in later ritualistic symbolism are the eight forms of Agni (cf. ŚB. 6.1.3.18, *tānyetāni ashṭau agnirūpāni, kumāro navamaḥ*), and in the Purāṇas the eight *mūrtis* of Śiva (*pañcabhūtāni cbandrārkaśvātmeti munipuṅgavāḥ, mūrtayo 'shṭau śiṭvasyāhur devadevasya dhīmataḥ*) Liṅga Purāṇa, 2.12.42cd-43ab).

Āpab or *Samudrāb* : Gaurī is cow as the mother of infinite creation, converting the primeval waters into milk through being fertilized by the Bull, the

self-existent Prajāpati, or Agni. Conversion of water into milk is the symbol of motherhood; thus the Cosmic Cow (*kāmadugbhā*) fills the whole world with progenerative potency, which in ritualistic terminology is called the rain of *ghṛita* (*ād id ghṛitena pṛithivī vyudyate*, RV. 1.164.47), or the gathering of the minute particles of butter (*sambhṛitam pṛishadājyam*, RV. 10.90.8). The symbolism of butter is patent. When tiny globules of butter permeate water, it is transformed into milk. Water extinguishes fire, but butter enkindles it, therefore butter is the concrete form of Agni (*etad vā agneḥ priyam dhāma yad ghṛitam*, Taitt. Br. 1.1.9.6). When we refer to *Vāk* as *aṣṭāpadī*, there is verily a reference to it as identical with Agni, with the Vasus, with R̥gveda, etc., an established symbolism at several levels of reference, of which the basic conception is that of *aṣṭākṣharā Gāyatrī*.

Nāvapadī : The conception of the nine-footed cow exhausts all the possibilities of numerical manifestation, since nine is the highest numerical in the series 1, 2, 3.... The nine-syllabled meter is the *Bṛihatī*, consisting of thirty-six *akṣharas* (*ṣaṭ-trimśad-akṣharā vai bṛihatī*, ŚB. 8.3.3.8; Aitareya Br., 4.24). The maximum number of consonants that can be tagged to the utterance of one vowel is nine. That indicates the maximum limit of manifestation, *navo navo bhavati jāyamānaḥ*, RV. 10.85.19). The commentators understand by it the eight quarters of space including the intermediate regions, with the Sun as the ninth (*upari digapekṣhayā sūryeṇa vā navadigadbhishṭhānā*, Sāyaṇa), or the eight manifest forms, besides the ninth which is unmanifest as being beyond all attributes (*aṣṭamūrtinirguṇavishayavāt*, Ātmānanda). So does Gaurī become omniform. In ritualistic terms, *navapadī* corresponds to *navāha*, which is the model of a year (*navāho vai samvatsarasya pratimā*, Shadviṃśa Br. 3.12). Each day as the unit of time is a complete specimen of the *Samvatsara*, which is the symbol of Sūrya and all the movements associated with it. The *navāha yajña* is a model of the *samvatsara yajña*.

Sahasrākṣharā : The Speech that exists in *parama vyoma*, i.e. *paramākāśa*, the undifferentiated transcendent 'Space' is the *Parā Vāk*. It comprises 'a thousand syllables.' *Sahasra* is equivalent to *sarvam* (ŚB. 4.6.1.15), *bhūmā* (ŚB. 3.3.3.8) and *paramam* (Tāṇḍya, 16.9.2), the highest entity transcending all the categories of manifestation. *Akṣhara* is a syllable, an irreducible ultimate or impartible unit of speech, which is the symbol of motion or pulsation, since all speech is visible activity against the substratum of silence. *Akṣhara* is flowing (*vikṣharāṇa*, RV. 1.164.42) of the Oceanic Waters that existed in the beginning. When the reference is to *sahasrākṣharā*, it is the negative uncreated entity that becomes manifest as the created Akshara or the Universe as a result of *rajas*. Here was postulated a higher and a lower entity, both being the two aspects of the same

Reality, be it named as Word, Purusha, Prajāpati, Satya, Jyotis, Hiranyagarbha, etc., the first and fundamental principle of the cosmic order grasped as the "Imperishable Being." It is that comprehensive, transcendent, vast and tremendously effective First Cause that calls into existence the cosmos—the ultimate that is behind and beyond creation. The *sahasrākṣharā* is equivalent to the *sahasraśīrṣhā Puruṣha*, which as the highest source of creation is both *asat* and *sat*, unmanifest and coextensive with all the categories of the manifested worlds.

Where does the infinite *Akṣhara* exist? The finite syllables, i.e. all sounds, originate from *ākāśa* or ether, which is the medium of the word. The seers postulated for the *sahasrākṣharā Vāk* as her ultimate source a *paramākāśa* or *parama-vyoma*, both *Vāk* and *vyoma* being closely associated or being identical as *guṇa* and *bhūta*.

Parama vyoma : The idea of the highest entity as *ākāśa* elaborated in the famous dialogue of Yājñavalkya and Gārgī (Bṛihad Ār. Up. 3.6) existed in the R̥gveda in the form of *parama vyoma : prichchbāmi vāchaḥ paramam vyoma* (RV. 1.164.34). Manifest *Vāk* originates from *vyoma* or *ākāśa*, which is the most subtle of the five material elements. The quest therefore was for an ultimate source whose primacy stood above all, i.e. the *parama vyoma*, and it was declared that the latter was the same as Brahman (*brahmāyaṁ vāchaḥ paramam vyoma*, RV. 1.164.35), who is identical with *Vāk* (*vāg vai brahma*, Aitareya, 6.3, ŚB. 2.1.4.10), and also four-footed like her (*tad etachchatushpād brahma*, Chhāndogya Up. 3.18.2; also *so 'yamātmā catushpāt*, Māṇḍukya Up. 2). As Yājñavalkya explains to Gārgī that the basic support of even *ākāśa* is *Akṣhara*, the uncreated and completely transcendent reality, so does R̥gveda identify *parama vyoma* with *Akṣhara*, wherein are stationed all the *Ṛc̥has* and all the Gods (*ric̥ho akṣhare parama vyoman yasmin devā adhi viśve nisheduh*, RV. 1.164.39).

It is the design of kind Providence and of kindly Mother Nature that we should realise *Anandam* at each step or stage of Life, and in each Breath. Prāṇa is the great *Madhu* or the Mead of the Cosmos. In each out-going and in-coming Breath, there is the realisation of Joy, of the tasting of Honey that is Life itself. We are all Honey-eating Birds or veritable Honey-suckers (*Madhvadaḥ Suparṇāḥ*). It is not enough that food may be eaten to sustain the body, but it is necessary that full joy should be derived in the taking of that Food, each morsel is full of sweetness and ecstasy to the experienced on both the gross plane and in subtle vibrations. Similarly, in the act of procreation the principle of Motherhood attains its full fruition through the most blissful experience in which the physical, the vital and the psychical components of man's making become saturated with the highest joy

that is in creation. The creative act is the sweetest Mead on this side of Life, on the other side and its apposite principle Joy of the Spirit called Brahmānanda. It is a two-fold experience of *Rasa*, one during descent in Matter and the other during one's ascent to the Spirit, both are pure and sublime as part of Nature's own Creative Scheme and comprised in the single Mystery named Life. This principle of *Madhu* or sweet Mead was a favourite doctrine of the Vedic Rishis who speak of *Madhu* as a universal flood enveloping the clouds in the sky, the winds in the mid-region, the rivers on the earth, the waves of the sea, the growing plants and even the particles of dust which supply food to the sprouting seeds. In the eyes of the Seers, Honey-sucking is the Law of Life and Agni as the Life-principle is said to be the tongue of the gods, i.e. yearning to lick the Honey. By an accepted symbolism the immortal Heaven was symbolised as *Madhu* and Mother Earth as *Dadhi* and the point of conjunction between the two viz. *Antariksha* as *Ghrita* (*Dadhi haivāsyā lokasya raso rūpam ghritamantarikshasya madhvamushya*, ŚB. 7.5.1.3). Honey is the symbol also of the One Deity, that is supreme over all (*Mahatyai vā etat devatāyai rūpam yan madhu*, TB. 3.8.14.2) since the relish that is present in honey is a symbol, howsoever infinitesimal it be, of the transcendent *Rasa* in the Supreme Spirit.

1 7. A. B. van Buitenen, "Akṣara," *JAOS*, 79 (1959), p. 180.

2 A very important citation from the Jaim. Up. Br. 1. 10. 1-2 given by van Buitenen, according to which She is *kāmadughā*, the milch-cow of desires; the passage is an exegesis of the Rigvedic stanzas 1. 164. 41-42.

3 C. Kunhan Raja, *Asya Vāmasya Hymn* (1956), p. 80.

4 W. Kīrfel, *Das Purāṇa Pañcalakṣaṇa* (Leiden, 1927), pp. 6-19.

5 For a full explanation of *hiranyagarbha*, see V. S. Agrawala, "Hiranyagarbha," *Purāṇa*, Vol. II (1960, Kashiraj Trust, Ramnagar, Varanasi,), pp. 285-306

6 A. Coomaraswamy, "Time and Eternity" (*Artibus Asiae*, 1947), p. 9.



MANTRA 42

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।

ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥

-ऋ० वे० १।१६।४२॥

From her the (Four) Oceans flow (as her four teats); the Four Regions of Space are sustained by them.

From her the Imperishable *Akshara* is becoming *Kshara*, the material world. Thus the Cosmos is being sustained by her⁴².

Mantra 42 continues the doctrine of *Akshara* as manifested in the form of *Vāk*. The transcendent *Vāk* as *Gaurī* stands in the midst of infinite oceans, *Samudrāḥ*, and their Waters are being fashioned into innumerable universes by the power of her striding or 'measuring out.' The cosmos is here conceived of as the process of oozing out or flowing forth or release of the streaming Waters (*adhi viksharanti*).

From the point of view of symbolism two things are clearly stated in this Mantra, *viz.* the doctrine of *Akshara* and *Kshara*, and secondly that of the fourfold scheme of creation symbolised as the four directions of Space (*Pradīśśaśchataśraḥ*).

The doctrine of *Akshara* and *Kshara* found so early in the *Rig Veda* is elaborated in the *Upanishads* and is the theme of a special chapter in the *Gītā* which explicitly states that *Kshara* is the world of Matter (*Kṣharāḥ sarvāṇi bhūtāni*) and *Akshara* that of the Spirit (*Kūṭastho 'kshara uchyate*, *Gītā* 15.16). The *Gītā* formulates a two-fold definition of *Akshara*, *viz.* that *Akshara* is the same as the transcendent Brahman (*Akṣaram Brahma Paramam*, *Gītā*, 8.3), also called the higher *Avyakta* (*Avyakto'kshara ityuktastamāhuḥ paramām gatim*, (8.21), and that *Akshara* is the individual Soul (*Kūṭastha*) which is also called *Avyakta* or *Pradhāna Prakṛiti* (*Gītā*, 8.18, 20). This distinction of the two categories of *Akshara* or *Avyakta*, the higher one referring to Brahman and the lower one to *Jīvātman* seems to be a

⁴² *Griffith*—From her descend in streams the seas of water; thereby the world's four regions have their being.

Thence flows the imperishable flood, and thence the universe hath life.

Wilson—From her the clouds shed abundant rain, and thence (the people of) the four quarters live : thence the moisture spreads (to the grain), and the universe exists.

later development of philosophical cogitation. Its preceding state is represented in the Upanishads where *Akshara* is identified with Para Brahman, transcendent Brahman, (*Aksharam Brahman yat paramam*, Katha., Up. 3.2, *tadetaksharam Brahman*, Muṇḍ. Up. 2.2.2). The exposition of the *Akshara* doctrine by Yājñavalkya, to Gārgī is based on *Akshara* as the Supreme Being (BU. 3.8.8-11). In the Muṇḍaka the Rig Vedic statement of the cosmos taking its rise from *Akshara* (*tadviśvam upajīvati*, RV. 1.164.42) is repeated (*tadaksharāt sambhavatīha viśvam*, Muṇḍ. Up. 1.1.7); the Śvetāśvatara however, represents an intermediate stage in which the Rig Vedic conception of *Akshara* is invoked (*Ṛcho akshare parama vyoman* ŚV. Up. 5.4.8) and also the later idea of the two *Aksharas* (*dve akshare Brahmapure tvanante*, ŚV. Up. 5.1).

The Rig Vedic doctrine of *Akshara* is clear, viz. the transcendent Being is *Akshara* who exists in the Highest Empyrean (*Parama Vyoman*) and from whom the whole world emanates, since he as the primeval ocean is the source of cosmic manifestation. The waters (*Salilāni*) referred to in Mantra 41 belong to the oceans mentioned in this Mantra. This is known as the *Ekārṇava* doctrine in the Purāṇas and referred to by several names in the Vedas, as the Waters of unfathomed depth (*gahanam gabhīram ambhaḥ*, 10.129.1), the unknown mysterious Waters (*apraketam salilam*, 10.129.3), Ocean (*Samudra*, 10.72.7), the Great Waters (*Bṛhatīrḥ āpaḥ*, which held the cosmos in their womb, 10.121.7). In Purāṇic terminology, this primeval Ocean is known as *Salila*, *Mahārṇava*, *Ekārṇava*, *Agādha Stabdhā Salila* (Harivaṁśa, 3.10.34; Viṣṇu P. 1.3.24; Matsya, 168.1-15). This doctrine in combination with that of Hiranyagarbha who is born out of the primeval Waters or the basic Mother-principle was later on crystallised in the well-known verse of the Manu Smṛiti which is repeated in several Purāṇas—*āpo nārā iti proktā āpo vai naraśūnavah, tā yadasyāyanam pūrvam tena Nārāyaṇaḥ smṛtaḥ*, Manu. 1.10; Brahma, 56.12, 60.25; Vāyu, 5.38; Udyoga Parva, 68.10). Three terms are to be distinguished here : *Nara* is the *Sahasraśīrshā Puruṣa* or *Svayambhū*, the Self-existent Creator, *Nāra* is the Waters, *Āpaḥ*, the universal Mother-principle, also known as the Womb of Creation, *Yoniḥ*; and *Nārāyaṇa* is the same as Hiranyagarbha or *Āpām napāt*, the Babe produced by the Waters or Mothers of creation, which is the Life-principle or the Cosmos itself. An important question arises here as to what is the meaning of *Āpaḥ* and why the source of manifest Cosmos is so-called. The answer is given in the Brāhmaṇas, following a semantic etymology of the word *Āpaḥ* : She was co-extensive with all that exists and since by means of her the whole world was obtained, therefore the Mother-principle became *Āpaḥ* (*sedam sarvam āpnod yadidaṁ kiñcha yadāpnot tasmād āpaḥ*, ŚB. 6.1.1.9; GB. 1.1.2; *Adbbnirvā idam sarvam āptam*, ŚB. 1.1.1.14; 2.1.1.4; 4.5.7.7.). ‘The Waters in the beginning were of the nature of *Salilam*; they desired :

how should we procreate? (*Āpo ha vā idamagre salilamevāsa, tā akāmayanta katham nu prajāyemahi*, ŚB. 11.1.6.1). A similar etymology is given for *Salila* and *Samudra*. 'The Waters in the beginning were called *Salila*'; (ŚB. 11.1.6.1) which is the same as *Sarira* (ŚB. 7.5.2.18, *āpo vai sariram*), so-called from the agitation or movement which arose in their midst, viz. the beginning of *manthana* or churning or *kshobha*, as the Purāṇas refer to it. Since the Waters ran to and fro, therefore they became *Samudra* (*tadyat (āpah) samadravanta, tasmāt samudra uchchhyate*, GB. 1.1.7; also TB; 2.2.9. 2-3, also JUB. 125.4).

The Purāṇas extend the imagery of the primeval Ocean as the Source from which the various floods, rivers, streams, pools, wells and other reservoirs are fashioned out which are the symbols of differentiated manifestation and which at the time of dissolution merge into One Ocean; all the divided units of creation are disrupted and are drawn together into a single Watery Mass (*Harivaṁśa*, 3.9. 1-2; see my book : 'Sparks From the Vedic Fire', *Hiranyagarbha*, p. 16).

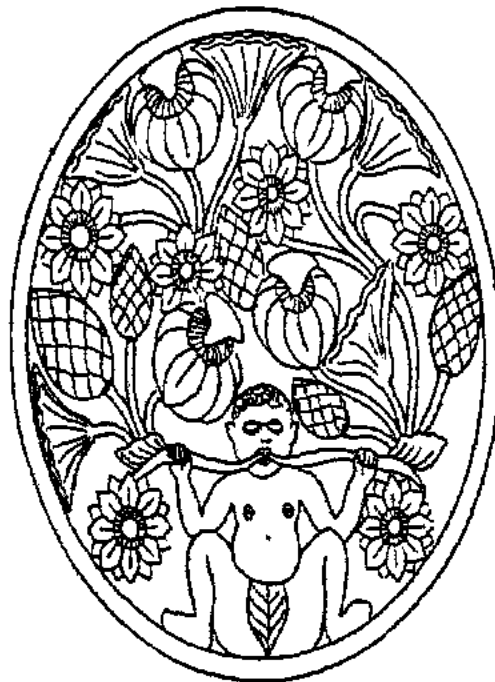
The second important reference is to the doctrine of Four Regions of Space. The four cardinal points have their basic foundation in the single centre which is *Sūrya* (*diśo vā asya (Sūryasya) budbhyā upamā viśṭbāḥ*, ŚB. 7.4.1.14, VS. 13.3.). The unmanifest centre finds its extension in the *Svastika* of the Four Regions, each centre expands into a circumference based on a four-armed *Svastika*, that makes the perfect circle (*ṛitta chaḥra*) comprising four angles of 90° each (*chaturbbiḥ sākaṁ navatīm cha nāmabbih*, RV. 1.155.6).

It seems that there is an inherent force in the Centre which undergoes four-fold manifestation and that basic rhythm is the *Cbbandas* of the Centre, the four Regions of Space being only the manifest from of that Rhythm (*cbbandāmsi vai diśaḥ* ŚB. 8. 3. 1.12). The four quarters stand like the fensing sticks of the cosmic *Yajña* (*diśaḥ paridhayaḥ*, AB. 5.28, TB. 2.1.5.2). The Regions are like a garment which robe the Centre on all sides (*diśaḥ paridhāniya*, JUB. 3.4.2); but in fact there is no end to the limits of the four quarters (*aparimitā hi diśaḥ*, ŚB. 6.5.2.7). The regions are said to be the slings on which the different *Lokas* are hanging for support (*diśaḥ śikyam, digbbirbīme lokāḥ, śaknuvanti sthātum*, ŚB. 6.7.1.16). After all the *Diśaḥ* or the Regions of Space are only relative to a single *Ākāśa*, which is one of the five material elements and the Regions of Space belong to the category of material manifestation, as stated in the *Rig Veda* (*diśaḥ śrotrāt*, RV. 10.90.14, ŚB. 10.3.3.7, JUB. 2.2.4). The doctrine of the Four Regions as the exemplar of the four-fold Cosmos and all the tetradic patterns underlying it, e.g., four lokas, four devas, four priests, etc. (*chaturbṛtāyam vā idam sarvam*). In the *Rig Veda* itself we find a frequent mention of the doctrine of the *Dik Svastika*, or the Four Regions of Space

(*paśchād uttarasmād adharāt purastāt*, RV. 10.42.11); *Savitā paśchātāt, savitā purastāt, savitottarāttāt, savitādbharāttāt*, RV. 10.36.14). This was developed later on as a regular cult known as *Diśa Vrata*, the followers of which were known as *Diśa Vratika* (Pali : *Disa Vatika*, Niddesa. comm. on the Sutta Nipāta, referring to a list of 21 Vrata-suddhika cults, including the *Disa Vatika*). In the Āryanyaka Parva, Draupadī is compared to a *Vana-Devatā*, *Parvata-Devatā* or *Diśa Devatā* (*Vada satyam vanasyāsya parvatasyāthavā diśaḥ devatā tvam hi kalyāṇi tvām vayam śaraṇam gatāḥ*, Āranyaka, 61.114). The adherence of this cult were required to observe a strict discipline of making adoration to the deities of the four quarters. The doctrine of the Four *Lokapālas* in Vedic literature, viz. Indra for East, Yama for South, Varuṇa for West and Soma for North. In Bhuddhist texts also we find an elaborate description of the Chatur Mahārājika Gods and there is no doubt that they were taken from very widely spread folk cults e.g., Dhṛitarāshṭra, chief of the Gandarvas, guardian of the East, Virūhaka, chief of the Kumbhandas, guardian of the South, Virūpāksha, chief of the Nāgas, guardian of the West, and Vaiśravaṇa, chief of the Yakshas, guardian of the North. In fact all these four were Mahārajas (Pali : (*chattāra mahārājāno*) or the great Yaksha Kings and their images at Bharhut are labelled as Yaksha. It appears that originally these folk-cults of the four Mahārāja Gods were of the highest antiquity and existed in the Vedic period also, when they were integrated as part of the single Mahad-Yaksha Doctrine, who stands at the centre of the world (*Mahad Yakshaṁ bhuvanasya Madhye*, AV. 10.7.38). The great Yaksha is compared to the erect stem of a mighty Tree, spreading its branches in all directions (*vṛkṣasya skandha parita iva śākhāḥ*), and the four divine emanations of that single Mahat or universal Yaksha, are the tutelary deities stationed on the four sides. That Yaksha or Great Being also took his stand on the surface of the Ocean (*Salilasya Prishṭhe*) which is in accord with the doctrine of the Four Oceans, which through their outlets, send out four great rivers in the four directions. This is exactly the same conception as later on enunciated in that of the geography of the four continents (*Chaturdvīpī Bhūgola*) with Meru in the centre and Four Mountains, Four Rivers, Four Lakes, Four Forests, Four Deities ranged on the Four Terraces of the Golden Mountain. The same conception is illustrated on the abacus of the Saranath Lion-capital, showing the Four Great Animals (*Mahā Ajāneya Paśu*) a symbolical motif which is depicted in art right from Indus Valley upto our own times (for detailed references and explanation, of this fourfold motif, see my book : 'Chakradhvaja',). Thus the statement about the emanation of the Four Regions of Space from the Four Oceans appears to be part of a widely-understood symbolism both in cult and philosophy and valid for understanding the cosmological scheme accepted in the Vedas.

This Mantra like several others offers an indication of how the vast and varied language of symbolism was built in detail as a result of the generous acceptance of the religious beliefs and cults which already existed in the consciousness of the people and which in subsequent periods continued with all their warmth of popular beliefs and cult practices.

It is these scenes of living cult-worship that inspired the Rishis to formulate their cosmogonical thoughts in a language which was near to the people and well-understood in all its implications. The doctrine of *Pradiśaśchataśrah*, therefore, is significant and authenticated by an elaborate exposition in all the main Indian religions.



शकमये धूममारादपश्यं विषुवता पर एनावरेण ।
उक्षाणं पृश्निमयचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥

—ऋ० वे० १।१६।४३॥

I saw far away the smoke of the cow-dung, smouldering at the mid-point, above than this (earth) and beneath that (heaven).

The Heroes have cooked the Spotted Bull ; such were the primeval Ordinances.⁴³

This highly enigmatical Mantra raises four arguments :

(1) What is the meaning of the smoke from the cow-dung ? Who is the Cow whose cow-dung is burnt to produce the smoke ?

(2) Where this smoke is burning, as the Rishi saw it ?

(3) Who is the Spotted Bull ? why is he called Spotted ?

(4) What is the meaning of cooking the Bull ? And, Who were the Heroes who undertook the difficult task of cooking in the primeval ages ?

For a clear comprehension of the meaning of the Mantra an answer to these four questions should be offered as consistent with Vedic Cosmogonical Thought.

The central theme is the creation of Sūrya or the emergence of the blazing Orb of Fire, burning at primeval temperature which existed in the beginning of creation. This Fire was produced out of a smoky condition which preceded it and which stands for the simmering condition of the Waters or the Ocean which produced this Sūrya or Agni.

As we have several times pointed out, the Waters were the Mother principle who gave birth to Agni, therefore called *Apām napāt*. Agni on earth is the same

⁴³ Griffith—I saw from far away the smoke of the fuel with spires that rose on high o'er that beneath it.

The Mighty Men have dressed the spotted bullock, These were the customs in the days a foretime.

Wilson—I beheld near (me) the smoke of burning cow-dung; and by that all-pervading mean (effect), discovered the cause (fire) : the priests have dressed the Soma ox, for such are their first duties.

same as Sūrya in heaven, the latter being a thousandfold more powerful than Fire existing anywhere. The solar Orb has a temperature of 6000° cent., on the surface and two million degrees centigrade at the centre. This is what we learn from science today, but the ancient Seers regarded Sūrya as the manifest form of Divine Heat (*devaushnya*, Mait UP. 2.6—*etayorantarā devaushnyam prāsuwat yadaushnyam sa Purushaḥ atba yaḥ Purushaḥ so'gnirvaiśvānarah*), Primeval Temperature (*Agraja Tapas*), Blazing Fire (*Abhiddha Tapas*), all of which are symbols for the principle of Agni on earth and Sūrya in heaven. The mighty Waters (*bṛihatīrāpaḥ*) conceived the Cosmos in their womb and produced Agni (*āpo ha yad bṛihatīrviśvamāyan garbham dadbhānā janayantīr-agnim*, RV. 10.121.7). Sūrya also is said to be conceived in the Ocean from where it is was thrown up by the world-building forces or powers in the divine ages or long durations of Time (*yaddevā yatayo yathā bhuvanānyapinvata atrā samudra ā gūḥamā Sūryamajabbartana*, RV. 10.72.7). The techtonic process which resulted in the birth of the Sun is the object of this Mantra. It definitely postulates a stage anterior to the creation of Sūrya. It should be noted that Sūrya at the centre of this solar system is only one of the Sparks scattered about by the explosion in the primeval Sun and there are millions and billions of Suns in space and in the universes that form part of the cosmic system. The preceding stage is described as the smoky-condition in which the fry Sun began to appear by the convulsions or churning of the Ocean or the dynamic operations in the First Cause. As we would say in Vedic language, it was the region of the Universal or Parameshṭhi or the floods of creative laws or the Ocean of Rita, the Holy Order, which became agitated and from which individual centres were produced, of which Sūrya is an exemplar. What was the preceding condition like? The answer is that it was filled with smoke. If allowed, we may call it a condition of gases, which in the Vedas is called *Nabhojāḥ* (10.123.2) and dark and dismal fog in the Purāṇas (*yathā chaiḥkārṇavajale nībhāreṇa vṛitāntare, avyaktabbīshaṇe loke sarvabbhūtavivarjite*, Harivamśa, 3.10.31).

In fact *Nabbas* and *nebulous* have a common linguistic origin and as used in the above Vedic Mantra, *Nabhoja* was that condition in which Water and Fire first came into contact (*imamapām saṁgame Sūryasya*, RV. 10.123.1) and filled the whole Space with Matter in a nebulous form or the Primeval Smoke. Smoke is produced when there is moisture on the one hand and Fire on the other. Smoke is therefore a complete symbol of the combination of Fire and Water or as we might say, of the juxtaposition of the Plutonian and the Neptunist principles of Creation. In the words of the Rīg Veda, we would designate them as the co-existence of *Āpo Bbhūyishṭha* and *Agni Bbhūyishṭha* principles (*Āpo bbhūyishṭha ityeḥo abravīt agnir bbhūyishṭha ityanyo abravīt*, RV. 1.161.9). This is also a Mantra of Rishi Dīrghatamas and in

simple words it means that the twin forces of Soma and Agni become operative at one point in order to create Sūrya or the Cosmos.

There are two questions now as to the identity of the Cow and the meaning of the Cow-Dung symbolism. Smoke is produced from moist fuel. That fuel was the cow-dung of the Cosmic Cow who is spoken of as Virāj, Aditi, Viśvarūpa, Kevalī, Kāmadughā etc. The Cow-Dung cake is only a symbol for the Fuel from which Fire was produced, viz. the Burning Bush or in plain words, Primordial Matter which was smelted in His Furnace by Brahmanaspati, corresponding to Vulcan, God of Fire and Metals in Greek Mythology.

The Cow produces two things, viz. Milk and Cow-Dung. Milk is the symbol of Prāṇa and Immortality as the Gift of Heaven, as Dīrghatamas himself has stated in Mantra 7. Cow-dung on the other hand is produced by the chemistry of *Apāna* and belongs to the mortal earth and was thus made a symbol of mortal Matter. The fodder eaten by the Cow processed by the force of Prāṇa become milk and by Apāna the cow-dung. It is the latter symbolism in all its bearings that is implied here.

Moreover, there is a reference here to the doctrine of *Pravargya*. Whatever is thrown out as refuse by an organic centre of Life after assimilation of food is called *Pravargya*. That portion of the food which is retained by the body for sustaining its own metabolism is called *Brahmaudana*, 'Food of Brahman'. In each Life centre, the rule of assimilation is associated with that of elimination. In the body or Brahman when the Life principle became operative, it produced both Prāṇa and Apāna, the Immortal and the Mortal, Devas and Bhūtas, Life and, Matter. It is the latter principles of Matter, Death, Apāna that are indicated by the Cow-Dung thrown out from the Body of the Universal Cow.

Wilson and Griffith differ in their translations of the word—*Ārāt*, the former taking it as 'near' and the latter as 'far'. In a sense both are right. If we look at the birth of the Cosmos from below, the regions of primeval creativity appeared tombe at the remotest distance, not so much spatially as in the depth of subtle causes. If we look at it from above, the process may be described as a near one to the centre from which cosmic activity emanates. As a matter of fact its right position is indicated in the second part of the Mantra, which refers to the doctrine of Para and Avara, already explained in Mantras 17-19. Avara is the lower world of Matter and Para is the higher world of spirit of what is described as Urdhva and Adhaḥ, or as Dyauḥ and Pṛithivī. The formation of Sūrya takes place somewhere between the two, that is known as *antariksṣa*, or in other words, the *Parāvara* region,

also known as the Ridge of Heaven, *Nāka Prishṭha*, or in modern terms, the Mid-most Point of Consciousness. It was the Vedic Rajas which draws its power from both Sattva and Tamas and is the same as Motion. This point of *Antarikṣha* or junction between Mind and Matter is the point of manifest Life, here called *Viśvavat*, which is the same as *Parāvara*, corresponding to the Equatorial Line between the northern and the southern hemispheres, controlling an equal distribution of Light and Darkness between them.

The meaning of the spotted Bull may now become clear from the above. The Bull is *Sūrya*, called spotted because it symbolises the two principles of Immortality and Death : that which is below or on this side of *Āditya* is *Mṛityu* and that which is beyond is *Amṛita* (ŚB. 10.5.1.4). In *Rig Veda* (10.31.8), the Bull or *Ukṣhā* is identified with *Sūrya* (*Ukṣhā sa dyāvā prithivī bibharti . . .*) *Sūryam na harito vahanti*, *Dyauh* is the Father and *Prithivī* is the Mother and between them *Sūrya* is the Babe. The Spotted Bull symbolising *Prāṇa* (*āyam gauḥ priṣṇirakramīdasadan mātaram purah/ pitaram cha prayant svah*, RV. 10.189.1). In *Rig Veda Mantra* 10.27.2, there is again mention of the 'cooking of the Bull' and in Mantra 10.27.17 to the cooking of the the fat Ram (*pivānam mesham apachanta vīrāḥ*). The Sun is called fat Ram. Both of these are symbols of *Sūrya*, who is at once the Spotted Bullock and the fat-dripping Wether (*pivānam mesham apachanta vīrāḥ*). The Sun is called *Ukṣhā*, the Sprinkler, as it scatters its seed or fecundating energy through out the universe by means of its thousand rays. It is also referred to as the Spotted Stone placed as the fixed centre in the vault of Heaven. It is called Spotted because according to *Rig Vedic* cosmogony the Sun comprises the two-fold Rajas principle, viz. a black and a white one (*abāscha kṣisṇam abararjunam cha vivartete rajasī*, RV. 6.9.11; also RV. 1.185.1, 10.37.3, 1.25.2, 8.43.6). The black Rajas stands for the principle of Rest and the white for Motion. The Sun is both a fixed centre and the first embodiment of orderly or rhythmic Motion. Prior to the creation of the Sun, all motion was riotous, disorderly and conflicting. *Sūrya* is typical of the twin principles of *Yajña* and *Deva*. 'Cooking of the Bull' is symbolical of the primordial aggregation of Matter to a focal point of manifestation under the stress and regulating ordinances of the Creator. These regulations are personified as the Host of Seven Maruts, here referred to as the Heroes, *Vīrāḥ*. In the great elemental conflict between Light and Darkness, i.e. the dark concealed regions of *Varuṇa* and the manifest Light-sipping powers of *Indra*, the latter emerges triumphant as *Sūrya*. This is the conflict-pattern symbolised as *Indra-Vṛitra* battle. God *Indra* as the supreme power of Light and *Yajña* is assisted in his victory by the *Maruts*. In a legend of the *Śatapatha Brāhmaṇa*, *Manu* is also said to have possessed a Bull which was devoured by the *Asuras* but ultimately recovered by the power of

Vāk. The asuric forces of Vṛitra which conceal for a time the Prāṇic powers of Indra, the four-horned Bull, must ultimately yield before the dynamic forces of creativity. This becomes visible in the emergence of Sūrya as the Spotted Bull placed between Father Heaven and Mother Earth on the cosmic plane and as the integrated principle of Light functioning as Prāṇa and Apāna in each individual centre (*antaścharati rochanāsya prāṇādapānāñi|vyakhyam mahisho divam*, RV. 10.189.2). As the Atharva says, the universal Mother principle symbolised as the Waters produce the Bull or Sūrya for the sake of creation (*ati sṛiṣṭo apāñi vṛishabbah*, AV. 16. 1.1).

The Heroes are the symbols of the world-building forces which release the dynamics of creativity against the substratum of Rest. Modern idiom would choose to label them as the different manifestation of energy, whereas R̥g Vedic symbolism puts them as the Heroic associates or companions of Indra. Indra is the One Hero, *Eka Vīra*, incarnating as *Vīrakas* or *Kumāra* of Purāṇic legends and it is essential that he should be assisted by the Seven Heroes or the Seven Maruts in his fight against the Vṛitras or the Asuric powers which keep the Cosmos in concealment or a Mountain Cave. These were the primeval ordinances, *Dharmāñi Prathamāni* (cf. also RV. 10.90.16). The language of science and that of philosophy are twin sisters, expressing the same meaning but both are spell-bound by the profound mystery that yet remains to be fathomed.



त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।

विश्वमेको अमि चष्टे शचीभिर्भ्राजिरेकस्य ददृशे न रूपम् ॥

—ऋ० वे० १।१६।४४॥

The three deities or long matted locks (*keśin*) appear in ordered seasons, One of them deposits the germ in the Samvatsara.

One has a vision of the world with his powers. Of one the sweep is seen, but not his figure.⁴⁴

This Mantra inculcates the doctrine of the Three Keśins, 'Three Hairy Ones,' or the 'Long-tressed Ones'. The arguments are as follows :

- (1) What is Keśa, Hair or Matted Lock ?
- (2) Who are these Keśins or Deities with long matted locks ?
- (3) What is the meaning of their appearing in their due seasons ? (*ṛituthā vichakshate*)
- (4) What is the significance of the 'depositing of the Seed' (*vapate*) in the Womb of Samvatsara ?
- (5) Who is the Seer that maps out the universe with his intrinsic powers (*śacibibhiḥ*) ?
- (6) Who is that Keśin-deity whose sweep is seen but not the figure ?

These require to be explained in order to shed clarity on the obscurity of the Mantra.

Keśa or hair is the symbol of the refuse or dead matter thrown out by a living centre of Prāṇa. It indicates that the process of assimilation and elimination

⁴⁴*Griffith*—Three with long tresses show in ordered season. One of them sheareth when the year is ended.

• One with his powers the universe regardeth; of one the sweep is seen, but not his figure.

Wilson—The three, with beautiful tresses, look down in their several seasons upon the earth; one of them when the year is ended, shears (the ground); one, by his acts, overlooks the universe; the course of one is visible, though not his form.

is functioning within the organism, or in other words that Agni as the Eater of Food, *Annāda*, is eating the food, *Anna*, and maintaining in health the rhythm or cyclic movement of the Life process. All kinds of impurities expelled by the metabolic fire within the body are of the same nature as Keśa which in Vedic Language was known as *Pravargya*. *Pravargya* is that portion of Yajña which is cut off from the centre (*atba yat prāvriyāta tasmāt pravargyaḥ*, ŚB. 14.1.1.10. In fact the whole cosmos is *Pravargya* that has separated from its source of centre (*ime vai lokāḥ pravargyāḥ*, ŚB. 14.3.2.23; *Sarvaṁ vai pravargyaḥ*, ŚB. 14.2.2.46). *Pravargya* is the same as Vedic *Uchchishṭa* and all the names and forms in creation are rooted in *Uchchishṭa* (*uchchishṭe nāma rūpam*, AV. 11.7.1). We find the glorification of *Uchchishṭa* as a full-fledged doctrine in the *Uchchishṭa Sūkta* of the Atharva Veda (AV. 11.7.1-27). *Pravargya* or *Uchchishṭa* is the same as the Surplus which by the intrinsic power of the centre as its rhythm becomes separated from the transcendent source and manifests as the visible cosmos. The Purāṇas carry further the idea of *Uchchishṭa* or Keśa. In the imagery of Viṣṇu-Nārāyaṇa as Keśava, the Deity of shaggy Hairs, each universe is like a hair on the body of Mahā Nārāyaṇa Puruṣa and therefore he is verily Keśi or Keśava. In the Pāśupata Śaiva ideology the same is stated about Śiva in the form of Dhūrjati God, the Deity with massed matted locks on his head. All Matter or the Pañcha-Bhūtas represent the *Pravargya* portion of Brahman and they are the Matted Hair of Śiva in which the river of Life, Prāṇa-Gaṅgā descends and after roaming for a thousand years in quest of an outlet is released by Lord Mahādeva from his inscrutable mysterious labyrinths.

The matted locks and the head are interlinked symbols. As the hairs are cut, so the head of the sacrifice is also said to be detached and that became the *Pravargya* until a new head was restored. The meaning is that the cosmic Yajña is an overflow from the basic unmanifested Yajña of Prajāpati, the doctrine being that this Yajña is a surplus of that Yajña (*Yajñena yajñamayajanta devāḥ*). The manifest cast follows the unmanifest model. The two ends of the Bow snapped in tension and severed the head of Yajña-Viṣṇu which became *Pravargya*, the cut-off portion, (*tasya*) (*makharya*) (*viṣṇoḥ*) *dbanurārtinirūrdhvaṁ pativā śiro'uchchbinat sa pravargyo'bhavat*, Tāṇḍya, 7.5.6); thus it was the self-immolation of the Yajña Puruṣa that has brought the cosmos into existence. It is the same idea as found in the Puruṣa Sūkta, viz. the transcendent Puruṣa himself becoming manifest transformed as the Cosmic Yajña Puruṣa. In the Tāntric ideology we find it in the form of Chinna-Masta. In the story of Dakṣa, the Presiding Genius of the Sacrifice, his head is severed and replaced by the head of the Goat or Aja, symbolising the unborn aspect of Prajāpati. Thus we find that the

basic concept of Keśa leading into several alleys of symbolisms pervades the entire canvass of Indian religious thought.

The problem now is about the meaning of Keśi. As Sāyaṇa has pointed out, the three gods, Agni, Vāyu and Āditya are the three Keśins. In fact the Śatapatha states this exegesis in the clearest terms : these gods named Agni, Vāyu and Āditya are Pravargya—*Agnir vāyurādityastadete Pravargyāḥ*, (ŚB. 9.2.1.21, 14.3.2.24). Separately each one of these three deities is Pravargya or a Keśi god (*ādityāḥ pravargyāḥ*, ŚB. 10.2.5.4; *esha vāyur u pravargyāḥ*, ŚB. 14.2.1.9; *agnibotram vai pravargyāḥ*, ŚB. 14.3.2.26). When once the triadic pattern is conceived as Pravargya all other Vedic tetrads become implied in the symbolism; e.g. the three lokas which are the regions of the three deities are also a form of Pravargya : *ime vai lokāḥ pravargyāḥ*, ŚB. 14.3.2.23. Not only space but time also with it is Pravargya (*saṁvatsaro vai pravargyāḥ*, ŚB. 14.3.2.22). Thus both Space and Time are overflow from restful centre of the Creator becoming agitated for the sake of creative activity.

In fact, the one Keśi is Agni who is the primeval Prajāpati that existed in the beginning of all things. The whole cosmos is like a building of the Mahā Vedi or the great Fire Altar of Prajāpati, in the form of Agni. Agni then is the great Keśi as propounded in the R̥g Veda itself (*Keśyagnim*, RV. 10.136.1). As is well-known one Agni becomes many and is spoken of as Agni, Vāyu and Āditya in the three lokas respectively. These are the three constituents of Vaiśvānara Fire, viz. the three worlds (*Viśva*) or lokas and their three controlling Heroes (*Narāḥ*). The lokas are also known as *purodhātā* and their three Prāṇic powers, viz. Agni, Vāyu and Āditya are known as the three *Purohitāḥ* (AB. 8.27); and these together constitute the cosmic Yajña. They are described in Vedic symbolism in many ways and were accepted as archetypal of the triune scheme of creation.

The third argument is about the appearance of the three Keśins in their respective seasonal order (*ṛitubhā*). As soon as we think of a triadic pattern of the three lokas, that of the three seasons forming the Saṁvatsara or the revolving wheel of Time becomes implied in conjunction with it (*trayo vā ṛitavah saṁvatsarasya*, ŚB. 3.4.4.17; 11.5.4.11). In fact, the Ritus or seasons as the manifest form of the Year, are identified with the Metres or Time-Rhythm and also with the three Devas or the prāṇic powers of creativity. we have already explained the symbolical significance of the triadic cosmic rhythm under Mantra 24 while explaining the meaning of the three fuel sticks of Gāyatra Prāṇa and the same is applicable to the three Keśins and their respective triple seasons. Although like Agni's three brothers explained under Mantra 1, all the three seasons also exist in a single team at each and every one point of the Year's duration; still their potencies are variable in

manifestation and this rhythm is personified as the *Ṛitus*, the particular unit of Time in which the *Ṛita* form of Agni becomes Satya, i.e. transformed into an orderly system with a controlling centre is its *Ṛitu*; for each life-centre there is a different rhythm governed by its own time and space; hence each has its own *Ṛitu* or seasonal changes of birth, growth and decay or boyhood, youth and old age. Each individual, each animal and each plant is governed by its own triple seasonal changes and that is the significance of the statement that the three Keśin deities make their appearance in accordance with their seasonal timings.

The argument that one of the three Keśins deposits his seed in the Saṁvatsara requires to be clearly understood as this implies its distinctive features from those of the other two. Of Agni, Vāyu and Āditya that which controls the wheel of Saṁvatsara is Āditya himself. The wheel Of Time is revolving because of the potency of Sūrya or the energy of the Sun, transmitting to it its impelling force. We have taken the verb *vapati* in its natural sense of 'depositing the seed' or the germ which *sprouts* into the form of full-fledged Saṁvatsara coming into existence as the units of nights and days, months and semesters. The first and foremost Keśi is Sūrya whose rays are his hairs and who is the prototype and ultimate source of all the Fires of Yajña as the Basic Trayī Vidyā, and in whom the principle of Pravargya, Mahāvīra or Gharma is best exemplified : (*Ādityo vai gharmaḥ*, ŚB. 11.6.2.2; *Asau vai gharmaḥ yo'sau sūryas tapati*, KB. 2.1). In fact Sūrya and Agni represent an identical principle, viz., Heat or Light, and both of them are types of simmering Boilers influencing each other (*gharmā samantā, trivṛitam vyāpatuḥ*, RV. 10.114.1), Agni being the *gharma* or *keśi* on Earth and Āditya in heaven.

The imagery of the seed deposited by Āditya in Saṁvatsara or the Time-wheel is carried further in the Brāhmaṇas stating that the Saṁvatsara again deposits its potent Germ in the womb of the Dawn, Goddess Ushas appearing as the recurrent unit of Time in the daily sky, and from the union of the two, is born Kumāra, the New Babe of Life or Prāṇa (*Prāṇaḥ prajānām udayatyeshā sūryaḥ, saṁvatsaraḥ ushasi reto asiñchat sa saṁvatsare kumāro ajāyata*, ŚB. 6.1.3.8-10). Saṁvatsara is variously conceived as Bhūtapati, Gṛihapati and Prajāpati (*bhūtānām cha patib saṁvatsaraḥ*, ŚB. 6.1.3.8; *bhūtānām; patir gṛihapatirāsīd ushāḥ patnī*, ŚB. 6.1.3.7; *Saṁvatsaro vai prajāpatiḥ*, ŚB. 2.3.3.18; AB. 1.1. etc).

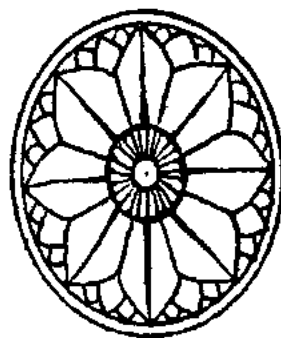
The ideology behind the seed of Saṁvatsara takes us to the conception of *Bhuvanasya retah*, the Seed of the Cosmos, explained under Mantra 37, which contains within it the triple potency of Mind, Life and Matter (*Manas, Prāṇa and Vāk*), each of which is a *Keśi*, as it is ceaselessly creating or sending out streams of its *Pravargya*. The thousandfold manifestations of the creator on the level of Mind, Life

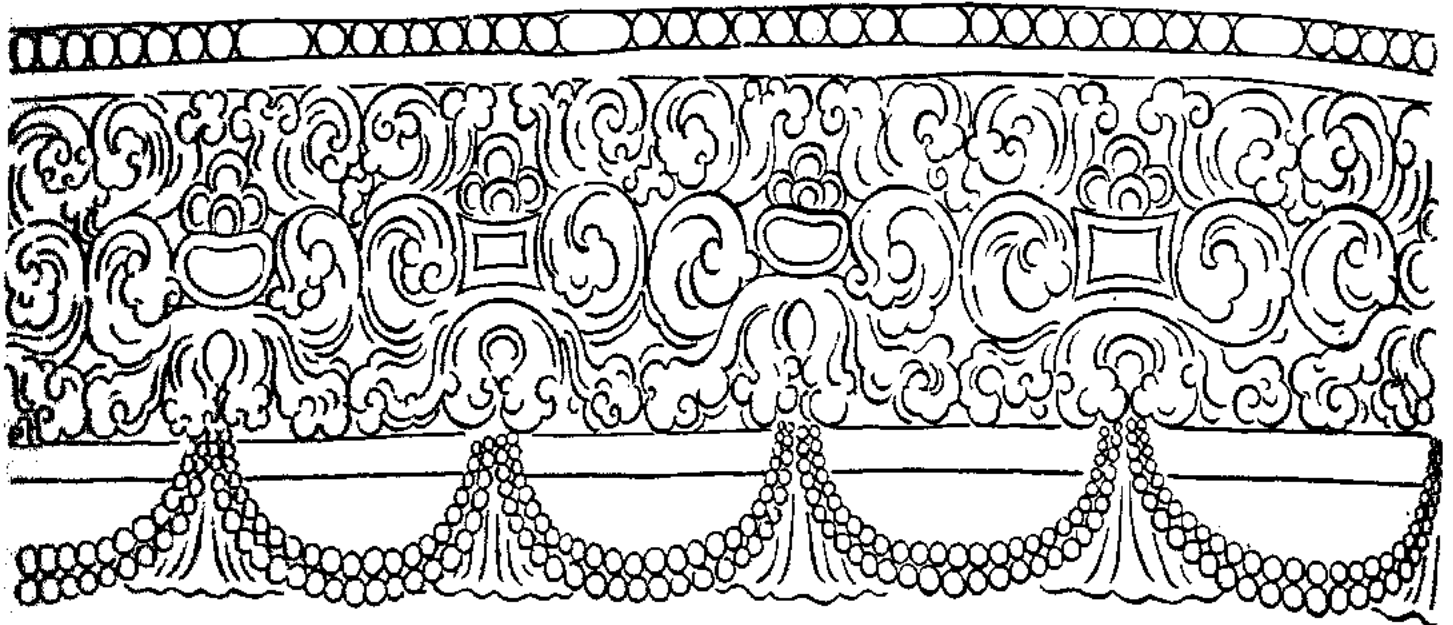
and Matter known as *tredhā sabasram* are the three infinite creative floods, which in later legends became the three-fold streams of the River Gaṅgā gushing out from the matted locks of Śiva.

The Keśin god who looks upon the created worlds or material manifestations is Agni, a name of Prāṇa incarnating in Matter. In Vedic symbolism, Agni, Vāk and Pṛithivī are interrelated and thus Agni is the deity whose vision becomes this cosmos. The universe is spoken of as the Eye of Agni.

In stating that the sweep (*Dbrājīḥ*) of the third Keśin is only experienced and not seen in manifest form refers to Vāyu as the Keśin God. From the symbolical point of view it is literally true that Agni and Āditya are visible to the eye and not so Vāyu; but from several other approaches also the statement holds good; e.g. Agni and Āditya are Prāṇa and Apāna which we witness as in-breath and out-breath and Vāyu is Vyāna, which is the Rock (*aśma prāṇa*) against which the two opposite Prāṇic forces collide and turn back to their respective activities.

Although in this Mantra there is an explicit reference to the three Keśins, one could postulate the ideology of one single transcendent Keśin who becomes three and then five and seven, just as in the case of other prāṇic forces. In fact the three Keśins would become seven if we take the last as representing the *Pañcha Bhūtas*. According to RV. 10.136.1, the number of Keśins is five, viz. the Pañcha Prāṇas and the five Mahā Bhūtas, i.e., Agni, *Viśva* (Water), Jyotiḥ (Light), air and sky; again in Mantra 2, there is a reference to the wind-girdled sages, *vātaraśanā munayah*, who typify this seven *śramaṇic* sages created by Prajāpati in the beginning, who did not participate in creation but retired as recluses (*nivṛttimārgī muni*).





Mantra 45—चत्वारि वाक् परिमिता पदानि

Four Steps of Speech



चतुष्टयं वा इदं सर्वम्

Fourfold Manifestation

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

—ऋ० वे० १।१६।४५॥

Speech has been measured out in four steps. The Brāhmaṇas endowed with mental powers know them.

Three of them hidden in the cave do not move (*ingayanti*). The fourth part of Speech men speak.⁴⁵

This Mantra inculcates the full-fledged doctrine of *Vāk* in its two-fold aspect, *viz.*, *Parā Vāk* and *Aparā Vāk*, *Amṛitā Vāk* and *Martyā Vāk*, *Indrā Vāk* and *Indra-Patnī Vāk*, the transcendent Speech existing in *Parama Vyoma* and the immanent Speech manifesting on the plane of Matter. From the Vedic point of view, *Vāk* is as important as *Brahman* (*yāvad Brahma viśṭhitam tāvatī vāk*, 10.114.8) and both have a Thousand Majesties (*sahasradhā mahimānaḥ sabasram*) which means that their infinite nature and possibilities are beyond comprehension and measure and only a fraction of them descends in finite Matter. As a matter of fact, *Brahman* is *Puruṣa* and *Vāk* is *Prakṛiti* herself. *Brahman* is the Male and *Vāk* is the Female principle of cosmic manifestation (*yoshā hi Vāk*, ŚB. 1.4.4.4; and it is *Vāk* fecundated by the cosmic germ (*bhuvanasya retah*) of the Self-existent Creator, (*Vāgiti strī*, JUB. 4.22.11 *Svayambhū*, that becomes the Mother or Womb of the Universe (*Vāg yoniḥ*, AB. 2.38).

The key to unlock the Vedic doctrine of *Vāk* is to understand that *Vāk* is the same as material *Prakṛiti*, Matter or the *Pañcha Bhūtas* of the five gross elements of Matter; each is distinguished by its four attributes (*guṇa*) and the attribute of *Ākāśa* is *Śabda* or *Vāk*. In creating a symbol for the *Pañcha Bhūtas*, the Rishis

⁴⁵*Griffith*—Speech hath been measured out in four divisions, the Brahmanas who have understanding know them.

Three kept in close concealment cause no motion; of speech, men speak only the fourth division.

Wilson—Four are the definite grades of Speech : Those Brahmanas who are wise know them: Three, deposited in secret, indicate no meaning : men speak the fourth grade of speech.

conceived of as *Vāk* as the symbol *par excellence*. *Ākāśa*, although material, is nearest by imperishable nature to the *Akshara Brahman* which is the ultimate source and form of *Vāk*. Each syllable uttered by the human throat is produced in Space by the friction of air with other Bhūtas. This is rightly held by Indian metaphysicians to be the mortal Speech (*Martiyā*) of limited possibilities (*parimitatarā*, ŚB. 1.4.4.7). This two-fold dichotomy of *Vāk* is of the same pattern as of Prajāpati himself (*Vāg vai Prajāpatiḥ*, ŚB. 5.1.5.6, 13.4.1.15), who is both manifest and unmanifest (*amūrta and mūrta*) and known and unknown (*nirukta and anirukta*, ŚB. 6.5.3.7); just as Prajāpati was This All, viz., the Universal (*sarvam vai Prajāpatiḥ*, ŚB. 1.3.5.10), so is *Vāk* co-extensive with the whole creation (*Vāk vai Virāt*, ŚB. 3.5.1.34).

Vāk is the Majesty of Prajāpti (*Vāg vā asya Prajāpateḥ svo mahimā*, ŚB. 2.2.4.4). When desire entered Prajāpati to procreate he had a vision of *Vāk* as his counterpart and put his germ in her as the Womb or the Mother of the worlds (*Prajāpatirvā idamagra āsit, tasya vāg dvitīyāsīt, tām mithunam samabbavat, sā garbbamādbhatta*, Tāṇḍya, 20.14.2).

In the R̥g Veda we do not find the word *Prakṛiti*, but the principle of *Vāk* completely represents the later conception of *Prakṛiti*. Just as *Prakṛiti* is the Mother and the Womb in respect of Puruṣa as the Father, who puts his germ in the Female (*Bījaprada pitā*), so the same imagery is applied to *Vāk*, spoken of as the Mother or Female or Womb and her opposite principle as *Prāṇa*. In fact Prajāpti is identified both with the principle of Mind (*Manas*; *Prajāpatirvai manaḥ*, ŚB. 4.1.1.22) and also with the principle of *Prāṇa* (*Prāṇaḥ Prajāpatiḥ*, ŚB. 6.3.1.9, 8.4.1.4, *Prāṇo hi Prajāpatiḥ, Prajāpatim byavedam sarvam anu prajāyate*, ŚB. 4.5.5.13). Mind and Life as the two unmanifest principles and Matter or *Vāk* as the manifest are the three constituents (*trivṛd rūpa*) of Prajāpati and so also of *Prakṛiti* symbolised as *Vāk* (*tryāvṛditi Vāk*, Tāṇḍya, 10.4.6; *tredhā vibitā hi Vāk*, ŚB. 6.5.3.4, 10.4.5.2).

An important motif may be noted here. Once it is said that *Vāk* and *Manas* (Mind and Matter) from a divine pair (AB. 5.23, *Vāk cha vai manaścha devānām mithunam*) and again that *Prāṇa* and *Vāk* are a pair (*Vāk cha vai Prāṇaścha mithunam*, ŚB. 1.4.1.2).

Vāk is designated as *Prāṇapatnī* (Shāḍvīmśa, 2.9). Both statements are valid. When the Mind is the Bull and *Vāk*, the Cow, the offspring of this Bull-Cow Parents is *Prāṇa*. When *Prāṇa* is the Bull mating with the Cow, their Calf is *Manas* (*prāṇa rishabo mano vatsaḥ*, ŚB. 14.8.9.1). It has been well said since amongst the triple constitution of Self in the manifest body, both Mind and *Prāṇa* are creative i.e. putting their potency or seed in Matter or the Pañcha Bhūtas. When Mind is

stronger it is creating its Karma; when Prāṇa is stronger it is becoming effective in the form of its *saṁkalpa*. Actual Karma and its Śakti both form a pair (*Karma cha me śaktiścha me*, VS. 18.15). When we look at the potency of material manifestation, Prāṇa is the most excellent of all powers and *Vāk* consorting with it admits this (*ayam Vasishṭha*-you are Vasishṭha; *sā ha vāg uvācha, aham vasishṭhāsmi, tvam tad vasishṭho'si*, ŚB. 14.9.2.14). But when we think in terms of the unmanifested and the formless categories of existence which belong to the source, we speak of the Mind of the Creator as the main impelling force; but *Vāk* or the Pañcha Bhūtas stands as consort to both of them. It is the same phenomenon as of Daksha and Aditi, in which Daksha is once the son of Aditi and again Aditi is the daughter of Daksha where Aditi is *Vāk* and Daksha is *Prāṇa*.

The principle of *Vāk* as the female power must be present with each modality of manifestation; eg., the *Vāk* of Svayambhū is said to be *Parā Vāk* or *Satyā Vāk* also *Mithyā Svāyambhuvī Vāk* (*Anādinidhanā nityā vāg utśṛishṭā svayambhuvā, ādau vedamayī divyā yataḥ sarvāḥ pravṛittayaḥ*, Manu). In fact, Rik, Yajus, Sāma constitute the *Trayī Vidyā* which is also the nature of three-footed *Vāk* (ŚB. 10.5.1.5, *vāk tredhā vibhā, rīcho yajūṁshi sāmāni*; see my 'Vedic Lectures' for the *Trayī* doctrine, pp. 21-41).

The *Vāk* or Parameshṭhī is called *Parameshṭhinī Vāk* (AV. 19.9.3). As explained under Mantra 41, she is the same as Gaurī (*Bos Gaurus*), her husband being called the Four-horned Gaura (RV. 4.58.2). She is also known as Mahishī, the Universal or She-buffalow (*Mahishī hi vāk*, ŚB. 6.5.3.4), same as *Rāshṭrī* (*aham rāshṭrī saṁgamanī vasūnām*, 10.125.3; *rāshṭrī devānām nishasāda mandrā*, RV. 8.100.10.); both *Mahishī* and *Rāshṭrī* being synonyms of the Queen. She is also named as Sarasvatī (Goddess of the flood, or Lady of the lake), RV. 1.3.12 *Ambhrinī*, daughter of *Ambhṛana*, i.e. the Father rich in watery stores (*pitaram purīṣiṇam* RV. 1.164.12). She is the *Vāk* which is only in the nature of Sound, *Dhvanyātmikā*, as the sound of thunder. The region of Parameshṭhī is the dark descent of Varuṇa where Indra's power is ineffective and therefore, in *Parameshṭhinī Vāk*, the distinct syllabic sounds of vowels are not distinct. By an extension of the imagery the Brāhmaṇa writer refers to the Speech of human beings as *Nirukta*, syllabic and of the animals, birds and reptiles as non-syllabic, *anirukta* (ŚB. 4.1.3.16). In fact it is the higher doctrine of *Spṛṣṭa* associated with the *Parameshṭhinī Vāk*, in which the Meaning is all in all and reached only through imagination whereas in the syllabic *Vāk*, the relationship between *Śabda* and *Artha* becomes specific. The former is the *Vāk* of Prajāpati, merely a symbol as we find in the *Da-Da-Da* utterances of Prajāpati (Br. Up. 5.1.2-3) whose meaning was deciphered by the Asuras according to their will This form of *Vāk* is Silence which is present in the heart of all creatures (*vāggbṛīdaya*, TB.

3.10.8.4). Prajāpati's Speech which is the Cosmos itself is Meaning to be decoded through human words, *Mānuṣhī Vāk*. In the R̥g Veda the doctrine of Four-fold Vāk is clearly stated in 8.100.10-11 where the higher Vāk is said be the Queen of all Gods (*rāshīrī devānām*, same as *Vaiśvadevī*) and her principal feature is that although conceived as Speech she is beyond understanding by the human mind through the symbology of Word and Meaning (*Vāg vadanty avichetanāni*, RV. 8.100.10). This transcendent Vāk was the Mother of the Gods like Aditi is the Mother of Dakṣha, but for the sake of manifestation, all the Devas joined to create manifest Vāk, the Goddess existing in all creatures (*devīm vācām ajanayanta devāstām viśvarūpāḥ paśavo vadanti*, 8.100.11). Vāk is four-footed like the four-footed Cow and she also has four teats, (*cbatasra ūrjām dudube payāmsi*, RV. 8.100.10) sprinkling food for the fourfold pattern of creation, symbolised as R̥shis sustained by the teat named *Vaśat̥kāra* as Pitṛis by the teat *Svadhākāra*, as Devas by the teat called *Svāhākāra* and as men sustained by the teat called *Hantākāra*, i.e. the udder producing the composite food of all the other three. The R̥shis are symbols of the principle of Manas, the Devas of Prāṇa and the Pitṛis of Matter, all three of which become incarnate in the *Vāk* in the form of material beings.

The third stage of Vāk is that in Sūrya where it is known as *Bṛibatī*, *Sāvitrī* or *Indrapatnī* where Sūrya is the same as Indra (RV. 3.34.4—*Indraḥ svarshā janayann abāni*; *Indraḥ, sūryam arochayat*, RV. 8.3.6). This is the Vāk in which the distinction of syllables, the foot-measures of metric rhythm, the seven forms of Speech (*Akṣhareṇa mimate sapta vāṇīḥ*, RV. 1.164.24) and in which the manifestation of *Chatushpadi Vāk* appears for the first time. Sūrya is the greatest symbol of manifest creation. He is the same as Hiranyagarbha, Prāṇa, Indra or Nārāyaṇa. The Vāk in Sūrya is transformed into a Yajña (*Vāgvai yajñah*, AB. 5.24; ŚB. 1.1.2.2, 1.1.4.11). It was in this modality of manifest creation that the gods also appear as the regulating principles of Yajña and in their mind they think of Vāk or switch their mental powers to the creation of manifest Matter (*Vāgvai devānām manotā*, AB. 2.10; *yunajmi vācām saba sūryeṇa*, Tāṇḍya, 1.2.1). The Vāk of Chandramā is called Subrahmaṇyā being inspired by *Su Brabhma*, which symbolises the principle of Waters or Soma as stated in the beginning of the Gopatha. Vāk is the triple form of Agni as existing in Svayambhū, Sūrya and Pṛithivī, representing the three realities of Mind, Life and Matter; the other two categories of Parameshthī and Chandramā are symbols of Soma, all the five being mentioned in R̥g Veda, 10.27.23 (*trayastapanti pṛithivīm anūpā dvā bṛibūkām vabataḥ puriṣam*). In Vedic formulation there are two types of Asuras, viz. in Parameshthī headed by Varuṇa and in Chandramā headed by Vṛitra. These are the two kinds of darkness, one in the unmanifest source and the other on the manifest level. As the three Agnis are symbols of light, or Devas, so the two

Somas are of Darkness or Asuras. Agni is Brahma and Soma is *Su Brahma*. Ultimately Vāk represents both of them (*vāg vai Brahma cha Su Brahma cheti*, AB. 6.3; *Vāg vai Subrahmanyā*, AB. 6.3).

The Vāk of Pṛithivī is styled as *Anushṭup*, which literally means the principle of stockpiling or the creation of Stomas, expressed by the numeration of three, nine, fifteen, twentyone, twentyseven and thirty-three, all together known as Vashatkāra, the principle of sextuplication by which Prāṇa incarnates in Matter and assumes the physical form. In Ṛig Veda 10.124.9, it is said that Indra in the form of a Golden Haṁsa representing the principle of Mādhyā Prāṇa follows after Anushṭup Vāk, which is the symbol of Matter (*anushṭubhamanu charchūryamāṇam Indram*).

Vāk is spoken of as the ocean (*Vāk vai samudraḥ*, AB. 5.16) where *Vāk* is the manifest world and *samudra* is its source in the universal; just as the ocean is inexhaustible, so is *Vāk* or the created Cosmos without beginning and, end and also boundless in space and infinite in its possibilities (*na vai vāk kṣhīyate na samudraḥ kṣhīyate*, AB. 5.16). The ocean is the same as the Waters (*Āpaḥ*) symbolising the Mother principle of formless manifestation. It is the primeval Ocean of Stillness, Silence and Equilibrium, but, for the sake of creation, the Waters become agitated and that form is known as *Sariram* (*Vāgvai Sariram*, ŚB. 7.5.2.53) literally that which comes into motion which is the same as *Sasarparī Vāk* in the Ṛig Veda (RV. 3.53.15-16). It is the same as *Sarparājñī Vāk* i.e. Speech as Queen of *Sarṣas* or the moving worlds (*Vagvai sarparājñī*, KB. 27.4). It is this agitated *Vāk* transformed into its rhythmic oscillations that has later measured out this expansive vast universe (*bṛihan mimāya*) or spread out the web of the cosmic Order (*Ritam bṛihat*, VS. 12.14); (RV. 4.40.5). The Vedic word *Salilam* is the same as *Sariram* and literally *Samudra* also has an identical meaning.

Vāk as we have explained being the primordial Prakṛiti, she is spoken of as of the Order of the Thousand (*Vāg vā eshā nidānena yat sāhasrī gaṇḥ, tasyā etat sāhasram vāchaḥ prajātam*, ŚB. 4.5.8.4). In Vedic idiom a Thousand is the symbol of the Infinite World of the Devas and Hundred of the finite world of men, In fact, both the universal and the individual are constituted of three entities, viz. Mind, Life and Matter and each one of them is said to be of the Order of *Sahasra*, so that there are basically three Thousands. The first is the principle of Veda (*Veda Sāhasrī*) which is the same as Mind or Knowledge. The second is *Loka Sāhasrī*, the same as the world of Prāṇic Energy; the third is *Vāk Sāhasrī*, the same as the world of Matter or *Pañcha-Bhūtas* (RV.—*tredhā sāhasram vi tadairayethām*, 6.69.8; *tadābuh kim tat sāhasram itime lokā ime vedā atbo vāgiti*, A.B. 6.15).

We are familiar with the legend of the Three Birds (*Trayaḥ Suparṇāḥ* AV. 18. 4.4) which in the form of the triple rhythm of *Gāyatrī*, *Trisṭup* and *Jagatī* brought from Heaven the Immortal Soma for mortal humans of this Earth. This conception agrees with that of *Chatuspādī Vāk* whose Three Feet correspond to the Three-fold scheme of the Cosmos, viz. the Three Lokas, Three Devas, Three Guṇas, Three Fires, etc.

Vāk is symbolised as the Bird (*Vāgeva Suparṇī*, ŚB. 3.6.2.2). If the Great Being, Puruṣa be conceived as *Mahā Suparṇa*, *Vāk* or Nature, the Infinite Mother of all creatures, was truly conceived in the imagery of a Bird with its two wings symbolising the basal dualities of creation. The two wings are perfect types of the Prāṇic movements of contraction and expansion (*samañchana* and *Prasāraṇa*; *Prāṇo vai samañchana prasāraṇa*, ŚB. 8.1.4.10; VS—*pretya etyai sa chāñcha pra'cha sāraya* 27.45). *Prāṇa* and *apāna* are the two wings of the fluttering Bird or the individual soul (*bhoktā suparṇa*, RV. 10.189.2), the light-sipping warbler of the celestial regions, who is yet 'true to the kindred points of heaven and home.' Such is *Vāk* *Suparṇa*, the principle of Motherhood or Infinite Nature symbolised as *Prithivī*. *Vāk* is identified with *Tvaṣṭā*, the Divine Fashioner of Forms (*Vāgvai Tvaṣṭā Vāggbhīdam sarvam tvaṣṭīva*, AB. 2.4). It is a correct statement about *Vāk* which gives concrete form to the ideas or thoughts of the mind and is therefore spoken of as the channel through which the mind gushes forth in floods (*tasya manasa eshā kulyā yad vāk*, JUB. 1.58.3). The imagery of the *Vāk* compared to a Cow is an accepted symbolism of the R̥g Veda and the Purāṇas. All the Devas have their being in *Vāk* (*Vāgiti sarve devāḥ*, JUB. 1.9.2; *Vāgeva devāḥ*, ŚB. 14.4.3.13); (*Vāg rāṣṭrī devānām*, RV. 8.100.10; *devīm vācham ajanayanta devāḥ*, 8.100.11). All that has been said with respect to four-footed *Gaurī* or *Parameshṭhīnī Vāk* in Mantra 51 holds good to the four-footed *Vāk* in this Mantra. Originally *Vāk* was one-footed (*ekapādī*) or which is the same as stating that she was footless (*apādī*), since there can be no movement with one foot. She as transcendent *Vāk* (*parā*), of a Thousand syllables (*Sahasrākṣharā*) becomes this triple cosmos and thus becomes four-footed (*chatuspādī*). As Footless Mother, she conceives the Footed-Calf (*padvantam garbham apadī dadbhāte*, RV. 1.185.2), the Cow at rest bears the Calf that is moving (*acbarantī charantam*, RV. 1.185.2).

The One-footed becomes Two-footed; the Two-footed becomes Three-footed; then the Three-footed becomes the Four-footed (*ekapād bhūyo dvipado vi chakram dvipāt tripādamabhyeti paśchāt chatuspādeti*, RV. 10.117.8). As stated above, the One-footed is the Absolute, beyond the categories of Time and Space; the Two-footed one is the creative principle of growth in its twofold aspects of *Vāmana* and *Virāt* and many other dual patterns as *Aditi*, and *Diti*, *Akshiti* and *Kshiti*, *Amṛita*

and Mṛityu, Deva and Manushya, Prāṇa and Bhūta, etc. The *Tripād* pattern is both in the cosmos and also in the unmanifest Prajāpati who is the source of the manifest. If we look at the world, it is triadic; if we look to its source in the creator, the ultimate cause also had the three-footed potentiality emanating as the trinitarian worlds. It is from this point of view that Purusha is also called *Tripada* (*Tripād ūrdhva udait Puruṣaḥ*, RV. 10.90.4). In that statement the cosmos becomes one foot and the immortal transcendent Being as three-footed (*pādo'sya viśvā bhūtāni, tripādasyāmṛitam divi*, RV. 10.90.3). In the present Mantra also the ratio between the Unmanifest and the Manifest is stated as Three : One, saying that the Three Steps of the Cow are concealed in the Cave (*trīṇi gubānibhitā*) and they are not visible in the form of movement (*neṅgayanti*) but the fourth foot of the Cow has become tangible in the uttered Speech of all creatures (*turiyam vācho manushyā vadanti*). That which is true of Śabda or Vāk is also true of the other elements of gross Matter also which existed in the beginning in their subtle source. In simple word, it is the law of the unmanifest cause and its manifest effect being in the relation of three is to one or threefourths and one fourth. In the second quarter of the Mantra there is a reference to the wise Brāhmaṇas (*Brāhmaṇā ye manīṣiṇaḥ*). This seems to point to the philosophers who had cogitated on the meaning (*viññāna*) of the Vedic doctrines. It is they who participated in the Vidatha assemblies or learned discussions held at the time of the Yajñas (Cf. *yena karmānyapaśo manīṣiṇo yajñe kṛṇvanti vidatheshu dhīrāḥ*, VS. 34.2). Indeed they were the real thinkers and metaphysicians who laid the foundations of Vedic Viññāna and it is they who formulated new doctrine and evolved new definitions and symbolical terminology to convey basic cosmogonical ideas. The tradition of the *Manīṣī Brāhmaṇas* continued upto the time of the Upanishads, where they seem to be identical with Brahma-Vādins, Brahma-Vidāḥ, Triṇāchiketaḥ, Viññānavān, etc. (Kaṭh Up. 3.1-6). They were actuated in their search for knowledge by the approach of the Jñāna, i.e. probing into the deeper meaning of words and reaching the end of the journey (Cf. *Viññāna sārathib...so'dhvanāḥ pāramāpnoti*, Kaṭh Up. 3.9).

In the Upanishadic age a new algebraic term was evolved for these Brāhmaṇas who were knowledgeable about Brahman. They were known by the simple title of Jñā, the Comprehensors (*Jñāḥ kālā-kālo guṇi sarvavidyāḥ*, S.U. 6.2, 16-17). There were three categories of teachers as stated by Yāska and Pāṇini. He who knew one Vidyā was known as *Veditā* or *Ekavidya*; he who knew more than one or several sciences was called *Bhūvo Vidya* and he who was master of all Vidyās was known as *Sarva-Vidya* with the title of Brahma (*Brahma sarva vidyāḥ sarvam veditum arhati*, Yāska, NA. 1.1.8). In the Upanishad just quoted *Sārva Vidya* is the epithet of Jñā, and Patañjali informs us that they were illustrious Brāhmaṇas who comprehended

the real meaning of the Texts and the mystery of Brahman (*jñānām Brāhmaṇānām*, Bhāṣya, 4. 1.11, Kielhorn Ed. Vol. II. p. 190, *Jñānām Brāhmaṇānām apatyam iti*). They were considered to be true knowers of *Vāk* (*Vāgvid*). Patañjali has in fact commented on this Mantra in the Mahā Bhāṣya as being applicable to the grammatical *Vāk* in which the four kinds of words include nouns, verbs prefixes, and particles (*chatvāri padajātāni nāmākhyātopasarganipātāścha manasa īshiṇo manīṣiṇaḥ*). Yāska rightly designates the Mantra as a Riddle (*Pravahlita*) susceptible of more than one meaning, according to the context.

In the later philosophies of Sphoṭa-Vāda as developed by the Grammarians, this doctrine of four-fold *Vāk* was completely accepted as their bed-rock of their doctrine and the four modifications of *Vāk* were given new names as *Parā*, *Paśyanti*, *Madhyamā* and *Vaikhari*; the last one, *Vaikhari* is the human speech uttered in syllable which is transitory, lasts only so long as it is uttered by the mouth (*indriyanityam vacanam audumbarāyanam*, Nirukta, 1.1). These philosophers were known as *Kēra Sābdikāḥ*, but there were others who correctly represented the Grammarians' point of view and believed in the eternity of the Word—*Naitya Sābdikāḥ*. They in fact were exponents of the doctrine of *Parā Vāk* and of its two other modalities as *Paśyanti* and *Madhyamā*. The first *Parā Vāk* being the same as the *Vāk* of *Svayambhū* called eternal, *Nityā* and *Satyā*. The second category of *Paśyanti Vāk* corresponds to *Parameshthinī*, *Gaurī* or *Ambhrīṇī Vāk* of the Vedic times. It is this with which *Rishi Dirghatamas* was endowed as the Sightless Seer whose vision was unthwarted in the Long Darkness or the mystery of creation.

The third stage is that of *Madhyamā Vāk* where the meaning becomes differentiated but retains its unmanifest form on the level of the Mind. This is so-called as it is intermediate between *Paśyanti* and *Vaikhari*. It should be clearly noted that *Parā* is the stage corresponding to *Turiya* state of consciousness, described in the *Māṇḍūkya Upanishad*. Its transcendence is untouched by any predication about its nature. It is Absolute like Brahman. In the second state of *Paśyanti* or *Parameshthinī* all the meanings are present in the universal in an undifferentiated form. In the third stage of *Madhyamā* the meanings are cast in separate moulds of thought. It is the most mysterious of world of ideas of which the concrete symbol is the human mind symbolised as *Haṁsa*. Its source in the Universal is conceived as the Lake of *Brahma* (*Brahmasarab*; *Raghuvamśa*, 13.60), which is unmanifest (*Avyakta*) and the source of individuated intelligences (*Buddhi*). What in the *Purāṇas* is known as *Brahma Chara* is the same as the *Rita-Ocean* of *Parameshthī* where resides *Parameshthinī Vāk*, the *Ambhrīṇī* daughter of the Universal Mind who prides in calling herself higher than this earth and higher than heaven (*paro divā*

para enā prithivyā), such being her majesty (*etāvatī mahinā sam babbhūva*). That is the Vāk whom both gods and men are craving; that is for descent on the level of the Spirit and of Matter (*jushṭam devebbir uta mānusebbhiḥ*, RV. 10.125.5). The speech produced by vibrations of air in the hollow of the throat in the form of articulate sound is named Vaikharī—*viśeṣeṇa kham ākāśam rāti dadātīti*. The Alaṅkāra-Kaustubha as cited by the Śabda Kalpa Druma states the doctrine a little more explicitly explaining Parā Vāk as the one which is existent in the *Mūlādhāra*; Paśyantī as the Vāk in the *briddēṣa* (*paśyantī brīdayagā*), which is the same as Hṛdaya, the divine immortal region or source inclined towards manifestation, which corresponds to the universal; the *Madhyamā Vāk* as that which belongs to the individual Mind (*Buddhiyūṁ Madhyamā khyāta*); the fourth articulate sound, Vaikharī bides in the human throat or organ of articulation (*vaktre vaikharī*).

Parā and Paśyantī Vāk are realised only by the Yogins in the state of complete universalisation, *Samādhi* and the *Madhyamā* and Vaikharī by the individual mind according to the power of their minds. In medieval Indian aesthetics, the doctrine of four-fold Vāk was given a new statement in which Parā corresponds, to Rasa, Paśyantī to Artha, *Madhyamā* to Chhandas and Vaikharī to Śabda (Of. 'Rāma Charita Mānasa'-*varṇānām arthasaṁghānām rasānām chhandasāmapi*). All these four are divine creation or forms of the divine Mother, permeating the two worlds of Word and Meaning or Matter and Spirit.



MANTRA 46

इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

—ऋ० वे० १।१६।४६॥

They call him Indra, Mitra, Varuṇa, Agni, and he is the heavenly Winged Bird.
The sages speak of the One by many names : they call it Agni, Yama, Mātariśvan.⁴⁶

This Mantra may be said to be the quintessence of Vedic ontological speculation. It is the Thread that unites *Deva-Vidyā* with *Brahma Vidyā*. The Devas are many representing the innumerable celestial and earthly powers (*divya, pāṛthiva, viśva, indriya*, VS. 7.3). One may really create as many Devas as one would like. Their names and forms depend on human imagination. It is the quality of mind which creates the Devas for the mind is defined as *devavāhana*, the divine vehicle, or a pack-animal on which each god rides according to his choice. Each creature or human being with an individual mind is an animal on which a Deva loves to be transported. Anthropologically, human mind from the beginning of civilisation has been casting images of devas in thought-moulds of different climes and times. Even in the animistic form of worship the whole nature comprising the plant, animal and human kingdoms and even the inanimate worlds of rivers, mountains, stars has been conceived of as the numberless manifestations of some Spirit. He is the one *Yakṣa* in the centre of the universe (*mahad yakṣam bhuvanasya madhye*, AV. 10. 7.38) and all the gods and goddesses, spirits, and gnomes, *ghouls* and as many god-lings and tutelary deities as may be found in the mythologies of nations are linked to this One Great Spirit like the thousand branches to the stem of a tree (*tasmiṃ chhṛayante ya u ke cha devā, vṛkṣasya skandhaḥ parita iva śākāḥ*, AV. 10.7.38). The history of mythology and religions abounds in lost Gods and obscure cults but that does not matter in the least so far as the Doctrine is concerned, viz., the Single Supernal

⁴⁶ *Griffith*—They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly noblywinged Garutmān.

To what is one, sages give many a title; they call it Agni, Yama, Mātariśvan.

Wilson—They have styled (him, the Sun), Indra, Mitra, Varuṇa, Agni, and he is the celestial well-winged Garutmān, for learned priests call one by many names as they speak of Agni, Yama, Mātariśvan.



Mantra 46—प्रजापति-सुपर्ण

Prajapati-Suparna

Sun shining with its thousand rays, the one blazing fire shooting innumerable sparks' the one imperishable source of energy exploding into a thousand radiations, the one, primeval ocean flooding into a thousand stream. This principle of unity in cosmic multiplicity constitutes the doctrine applicable both in the realms of Matter and Spirit. All material manifestations originate from a common source and bear diverse names and forms. Similarly all the gods like the rays of the Sun find their unity in the source which is one named diversely as *Brahman*, *Prajāpati*, *aja* (the Unborn Creator), *Avyaya* (the Unmodified Spiritual Principle), *Akshara* (the Imperishable). Indeed this Mantra shows the way to the composition of the *Sabasra Nāma Stotras* so popular in Sanskrit literature. Each name of the deity is like an offering and the repetition of names is specifically termed a *Vāg-Yajña* in the *Bhishmastava-rāja*.

There is however the distinction in the approach of the ordinary minds and of those who are in possession of real knowledge or the Sages, *Viprah*. It is only they who can pierce through the diversity of external forms and see the unity of *Prāṇa*. Both *Nāma* and *Rūpa* have been called *Yakshas* and mere appearances (*Nāmarūpe ha vai mahatī abhve mahatī yakṣhe*, ŚB. 11.2.3.4-5); but behind the apparitional forms there is a substance or reality which is *Brahman*. This was the creed of Vedic metaphysics as stated in so many ways, e.g., the purport of this Mantra is repeated elsewhere (*yo devānām nāmadhā eka eva tam samprasnam bhuvanā yantanyā*, RV. 10.82.3). The whole Vedic pantheon, extensive as it is, is governed by this spiritual law, viz. the transcendence of the One principle and the immanence of many. The one becomes the Many. This spiritual doctrine is the Life-breath of Indian metaphysics and religion which has kept the mighty tree of thought with its dense foliage of creeds, dogmas, faiths and cults ever green and luxuriant. The truth behind the inspiration of *Dīrghatamas* has been reiterated times and again by the greatest minds of India. The pantheistic unity of *Brahman* amongst all the *Devas* is as a natural corollary of the doctrine transferred to each *Deva* also, eg., *Indra* is the highest One deity and all other gods are his form; the same may be said of *Agni*, of *Mitra*, of *Varuṇa* and of the World-Pillar, *Skambha*, of the Cow *Virāj*, of the Bull *Ukshā*, of the stream of Life, *madhukasha*, of the Earth Goddess, of the Tree and of each and every deity. When a *devatā* is placed at the centre of his *Maṇḍala*, he appears to be the focus of all other deities and no question of superiority and inferiority is brought into the argument. What is always germane to the conception of the deity is that he is both identical with the Absolute and also has a relative aspect. This is the core of the doctrine and is present in this Mantra also. The words *Ekam* and *Bahudhā* are symbols of this two-fold idea.

A pertinent question may be raised here as to the evolution of the idea contained in the Mantra in place and time. To us it appears that the belief in the existence of

the Supreme Self or Brahman or the Transcendent one (*Kimapi svidēkam*) existed side by side with a belief in many gods or a large pantheon spread in the popular cults. We find reference in Bhuddhist, Jain and Brāhmaṇical literature to a number of folk-cults; e.g., *Vṛikṣa-Maha*, *Nadī-Maha*, *Sāgara-Maha*, *Avāṭa-Maha*, *Dhanur-Maha*, *Brahma-Maha*, *Yakṣa-Maha*, *Nāga-Maha*, *Rudra-Maha*, *Vaiśravaṇa-Maha*, *Viṣṇu-Maha*, *Skandha-Maha*, *Koṭṭakiriyā-Mahā*, *Stūpa-Maha*, *Chaitya-Maha*, *Indra-Maha*, *Gaṅgā-Maha*, *Bhūta-Maha*, *Darī-Maha*, etc., (for a detailed description of these folk-cults, see my book : 'Ancient Indian Folk-Cults'). This motley crowd of deities form the popular pantheon from as early a time as the higher deities of the R̥g Veda itself and there was open give and take in the idealisation and concretisation of the nature and form of the various gods. The masses were inclined to worship the gross form of the deity whereas the Sages or men of wisdom perceived the underlying unity and sang their holy praises in adoration of the Supreme Divinity. These two currents coexisted through the ages. We may take one example, viz. *Yakṣa*. In the R̥g Veda itself we find reference to *Yakṣa* shrines (RV. 4.3.13, *Yakṣa sadma*), to Agni as the Lord of *Yakṣas* (*yakṣasyādhyakṣam*, RV. 10.88.13), to Mitra and Varuṇa as exceeding in powers and duty, the *Yakṣas* whose worship prevailed amongst the ignorant people (RV. 7.61.5, 5.70.4). The *Yakṣa* was also considered to be of beautiful form (*yakṣadriṣo na śubhayantamaryāb*, RV. 7.56.16), a belief that continued upto classical times (Āraṇyaka Parva, 50.13). In the VS. 34.2 the mind is compared to a miraculous *Yakṣa* and in the Atharva *Yakṣa* is called *Mahad Brahma* and his resplendant abode as *Brahma Pura* or *Aparājitā Purī* (AV. 10.2.29-33; 10.8.43). The widespread worship of Brahman as *Yakṣa* is found in the Kena Upanishad by asking people to rise above *Yakṣa* worship and to take recourse in the knowledge of Brahman (*Tadeva Brahma Tvam viddhi, nedam yadidam upāsate* Kena Up. 1.5-9). In the Atanātiya Suttanta, Indra, Mitra, Varuṇa, Agni and other Vedic Gods are included in the list of *Yakṣas* and there is no doubt that they were worshipped as such in the folk-religion; even Pāṇini includes Varuṇa and Aryamā in a list of *Yakṣas* after whom children were named by their parents (Sūtra, 5.3.84) and this Sūtra also includes names of three popular *Yakṣas*, including *Viśālā* who was the tutelary deity of Vaiśālī. In the Ādiparva there is a high-flown Stotra for Indra in which he is called *Mahat* and *Bhūta*.

The *Tadeva* doctrine referred to in the Kena Up. in respect of Brahman is found in the Yajur Veda as applied to Agni, Āditya, Vāyu Chandramā, Śukra, Brahma, Āpaḥ and Prajāpati (VS. 32.1) which surely presents an elaboration of the same doctrine as inculcated by Dīrghatamas in the present Sūkta. This knowledge of the underlying unity of the transcendent principle of Brahman was naturally cul-

tivated amongst the wise Sages and Seers and transmitted by them with inspired feeling and eloquence to their pupils and thus, in course of time, it came to be designated as an Upanishad. It is thus evident that the question of tracing a priority or chronological sequence is inadmissible so far as the available evidence in the *Saṁhitās* and later literature is concerned.

The principle of *Ekam* and *Babudhā* is applied to Indra, Agni, Sūrya, Ushas and several other deities (RV. 8.58.1-2, *yamṛitviḥ babudhā kalpayantaḥ; suparṇam kavayo vacobhir ekam santam babudhā kalpayanti*, 10.114.5).

In reviewing the contents of this Mantra our attention is focussed on the doctrine of *Vāk*, on the lower level of words and the higher level of meaning, about which we have mentioned under Mantra 45. The word as a name is merely an outer symbol and there can be no finality as to its absolute connotation, since all words as human institutions are mortal and subject to change, but the meaning is eternal. As such the idea of divinity alone according to the mental faith of the worshipper is of value and the names and forms given to the Devas are phenomenal and ephemeral.

In this Mantra Agni is repeated twice, once as the Fire in Heaven called Sūrya and again as the Fire on Earth called Agni. Garutma-Suparṇa was the same as Sūrya mentioned as the Beautiful Bird in Mantra 7 or as the Golden Bird in Mantra 47 (*Harayaḥ suparṇāḥ*) or as the Giant Divine Bird in Mantra 52. In fact it was an extensive Vedic doctrine treated at length in RV. 10.114 and it was much elaborated in the form of legends known as the *Sauparṇākhyāna*, the Suparṇa Saga of the Śatapatha Brāhmaṇa, as amplified in the legend of Garuḍa in the Ādi Parva. The Life principle itself was identified as the Golden Bird (*hiranyapakṣaśakunī*) or as Haṁsa who was no other than Indra according to the discerning wisdom of the sages (RV. 10.124.9—*sayujam haṁsam.....Indram ni chikyuh kavayo manishā*). The idea of the universe as the outcome of cosmic pulsation is brought out completely in the imagery of the flapping of the two wings by the Great Bird soaring on a flight of a Thousand Days. Just as the Male God was conceived as a *Suparṇa*, the Female Mother Principle was spoken of as *Suparṇī* and the cosmic rhythm at three levels is exemplified as the three Metres, viz. Gāyatrī, Trisṭup and Jagatī about which Dīrghatamas has already spoken in Mantras 23-25. The Rishi was certainly familiar with the *Sauparṇākhyāna* on the one hand, referring to a single *Suparṇa* and to the *Tri-Suparṇa* doctrine based on the conception of the three primeval Birds. (see also mantras 20 and 22).

कृष्णं नितानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन् त्सदनादृतस्यादिद् घृतेन पृथिवी व्युद्यते ॥

—ऋ० वे० १।१६४।४७॥

The Path is dark. The Birds are golden-coloured. Robed in Waters they fly upto heaven.

From the region of *Rita* they are coming again and again. The Earth is moistened with *Ghrīta*.⁴⁷

The Mantra is a difficult one couched in a highly symbolical style. It formulates the doctrine of three modalities, viz. *Rita*, *Suparna* and *Prithivī*. The following arguments may be stated as arising from the words of the Mantra :

- (1) What is the Dark Path or Way for access to dark region ?
- (2) What are the Golden Birds ?
- (3) Why are they stated to be robed in Waters ?
- (4) Which is the heaven where they are assembling ?
- (5) What is *Rita-Sadana*, the Region of the Cosmic Order, viz., *Rita* or *Yajña* ?
- (6) What is the meaning of *Ghrīta* or Butter ?
- (7) What is the symbolism of *Prithivī* and what is the significance of it being moistened or sprinkled with Butter ?

These seven points have definite symbolical connotation and are interrelated. The solution to the problems is as follows :

- (1) The dark regions are those of the Universal, *Parameshthī*. According to the *Nāsadiya Sūkta*, there were two Darknesses in the primeval stage or *ab intra*

⁴⁷ Griffiths—Dark is the descent: the birds are golden-colored; up to the heaven they fly robed in the waters.

Again descend they from the seat of Order, and all the earth is moistened with their fatness.

Wilson—The smooth-gliding wafters (of the rain, the solar rays), clothing the waters with a dark cloud, ascend to heaven : they come down again from the dwelling of the rain, and immediately the earth is moistened with water.



Mantra-47 हिरण्यम्

The Golden Germ

(*tama āsit tamasā gūḍhamagre*, RV. 10.129.3). The first darkness refers to *Svayambhū*, the self-existent Creator who is also known as *Ka Prajāpati* or *Nabhya Prajāpati* and like the mathematical point is unknown and unknowable (*apratarkyamavijñeyam, tamo bhūtam*, Manu, 1.5). The second darkness is *Parameshthī*, the Universal which has several names; e.g., *Mahat*, *Virāj*, etc. *Svayambhū* is the Father-principle or the fecundating seed and *Parameshthī* is the Mother-principle or *Yoni*. The two correspond respectively to *Purusha* and *Prakṛiti* of later philosophy and both are symbolically spoken of as the Two Darkneses. It is in fact these two eternal mysteries implied by the word *Dirghatamas* and the scintillating mind which probes into their profound secrets by formulating a symbolical code is named as *Rishi Dirghatamas*.

The region of *Parameshthī* is that of primeval darkness, the Night or Creation in which the whole universe has its source (*jagato niveśanī*). It is the Great Mother. All the paths that are bright on the plane of manifestation illumined by the rays of the Sun are leading to that one descent which is enveloped in darkness and that is termed here as *Kṛishṇa Niyāna*. One has to imagine that there is somewhere a Dark Depth or Valley of Darkness where all names and forms are concealed as in the Cave (*guhā*). All the open pathways leading from the brightness of the conscious worlds ultimately merge into that Dark Descent which is the supreme secret (*samprapṇa*). It is strange anomaly that light looses itself in the womb of darkness. Only a fraction of the solar spectrum is visible to the eye; the rest both on the infra-red and ultra-violet that is in *anu* and *mahat* are concealed from view. The lighted path disappears into dense darkness. It is the same thing as saying that the footprints of the *Devas* or the cosmic powers (*pākaḥ prichchhāmi manasā vijānan devānām ena nibitā padāni*, Mantra 5), the differentiations amongst the Seven Cows or the solar rays (*gavāṃ nibitā sapta nāma*, Mantra 3) and the station or the nest of the beautiful Solar Bird (Mantra 7) are all unknown, the supreme mystery which the Seer *Dirghatamas* demands in his challenging voice to be explored. Whence is this born? What is the origin? (*kuto adhiprajātam*, Mantra 18) are veritable puzzles in the face of which even the godlike human mind chafes but does not find a solution. The words *kṛishṇam niyānam*, Dark is the Source, are of prophetic vision but they only affirm the mystery and do not reveal what the Mother's Womb conceals.

(2) The next question relates to the nature of the Golden Birds (*harayāḥ suparṇāḥ*). The symbolism of the Golden Bird (*hari hamsa, hiranya paksha śakuni*) has an important place in Vedic imagery where the Seed of Creation (*retas*) of the Life-principle (*Prāṇa*) are conceived of as Gold (*hiranya*). Each Life-centre or Babe is a type of the Golden Bird in which *Prāṇa* incarnates as Gold or the Seed which germinates and fructifies to produce another seed like itself in the long chain of crea-

tion. Each *Prāṇa* is the form of Agni. It is a kind of Light (*Rochana, Jyotiḥ*) which has emerged from its dark source. The Cosmos is full with these Golden Birds both on the plane of the universal and the individual manifestations. Even the stars like the Sun are comparable to the Golden Birds; each one of them is a *patanḡa* (*prāṇo vai patanḡaḥ*, JUB. 3.35.2, 3.36.2; KB. 8.4; RV. 10.177.1-3). Each shining star is like a bird flying in space and flapping its wings for a flight of one thousand days (*sabastrābhyāṃ viyatāvasya pakṣbau, harer haṃsasya patataḥ svargam*, AV. 10.8.18, 13.2.38, 13.3.14). We are indebted to the Atharva in identifying the Golden Haṃsa with Āditya and Agni (*ādityameva te parivadanti sarve agniṃ dvitīyaṃ trivṛitaṃ cha haṃsam*, AV. 10.8.17), and to the R̥ig Veda for identifying Haṃsa with Indra (*bibhatsūnām sayujāṃ haṃsamābub.....Indraṃ ni chikyub kavayo maṇishā*, 10.124.9). The symbolism of Indra, Agni, Sūrya as Haṃsa is significant and perfectly clear as referring to the mighty principle of *Prāṇa* which is the off-spring of the Mother-principle and is the Seed of the Cosmos. Dirghatamas himself has spoken about this *suparna* doctrine in Mantras 20-22, where he speaks of the Life-centres as Honey sucking Birds (*madhvadaḥ suparnāḥ*, RV. 1.164.22). The doctrine of the Golden Bird, *Hari Haṃsa* or *Suparna* is intimately related to that of *Hiranyagarbha*, as I have shown elsewhere the Vedic Seers were very clear about its meaning (see my book : 'Sparks From The Vedic Fire', (*Hiranyagarbha*, pp. 14-28). The Golden *Puruṣa* is *Nārāyaṇa* who was the son of *Aditi* or Infinite Nature or the Universal Mother which is the same as *Mābad Yoni*, the Cosmic Womb. The Atharva Veda gives us in a *sūtra* form the secret of the *Hiranyagarbha* doctrine : *sa prajāpatiḥ suvarṇamātman-napaśyat tatprajānayat*, AV. 15.1.2. That is, *Prajāpati*, the self-existent Creator had a vision of Gold in his own Body and by its potency he created. Clearly Gold here is the same as *retas* (*śukraṃ hiranyam*) TB. 1.7.6.3 or *Prāṇa* (*Prāṇo vai hiranyam*, ŚB. 7.5.2.8.) the immortal Life-principle (*amṛitamāyur hiranyam*, ŚB. 3.8.2.27).

It is in one word termed Agni as the son of Waters (*apāṃ napāt*), which is also the meaning of *Nārāyaṇa* according to the famous verse of Manu (*Āpo nārā itī proktā āpo vai naraśūnavah, tā yadasyāyanam proktam tasmān nārāyaṇaḥ smṛitaḥ*, Manu, 1.10).

Each *Prāṇa* or Life-centre by itself is new but the principle of Motherhood symbolised as *Āpaḥ* give it the bodily vestment, viz. shell of the Pañcha-Bhūtas. It is the Mother's greatest anxiety and miracle to weave for the son a garment (*vastrā putrāya mātarō vayanī*, RV. 5.47.6). There is no creature, animate or inanimate, that does not put on the robe given to it by its Mother. In fact each body is measured out by the Mother-principle according to the potentialities of its womb; each *garbha* is processed in accordance with its *Yoni*.

The imagery of the poet is that the primeval ocean is like the dark descent, a bottomless pit of unfathomable depth from which creative centres are coming up by the power of Prāṇic vibrations and these are visible to us as the many universes on the cosmic plane and the innumerable Life-centres on the individual plane.

(4) The heaven where the Birds are flying is the region of immortality, the divine *Lōkas*, known as *Dyauh*, the symbol of *Prāṇa*, as against *Ṛithivī*, the symbol of Matter. *Dyauh*, *Deva* and *Hiranya* or *Prāṇa* are identical principles; although the Golden Harisa incarnates in Matter yet it can never leave its divine character and source in the celestial heights.

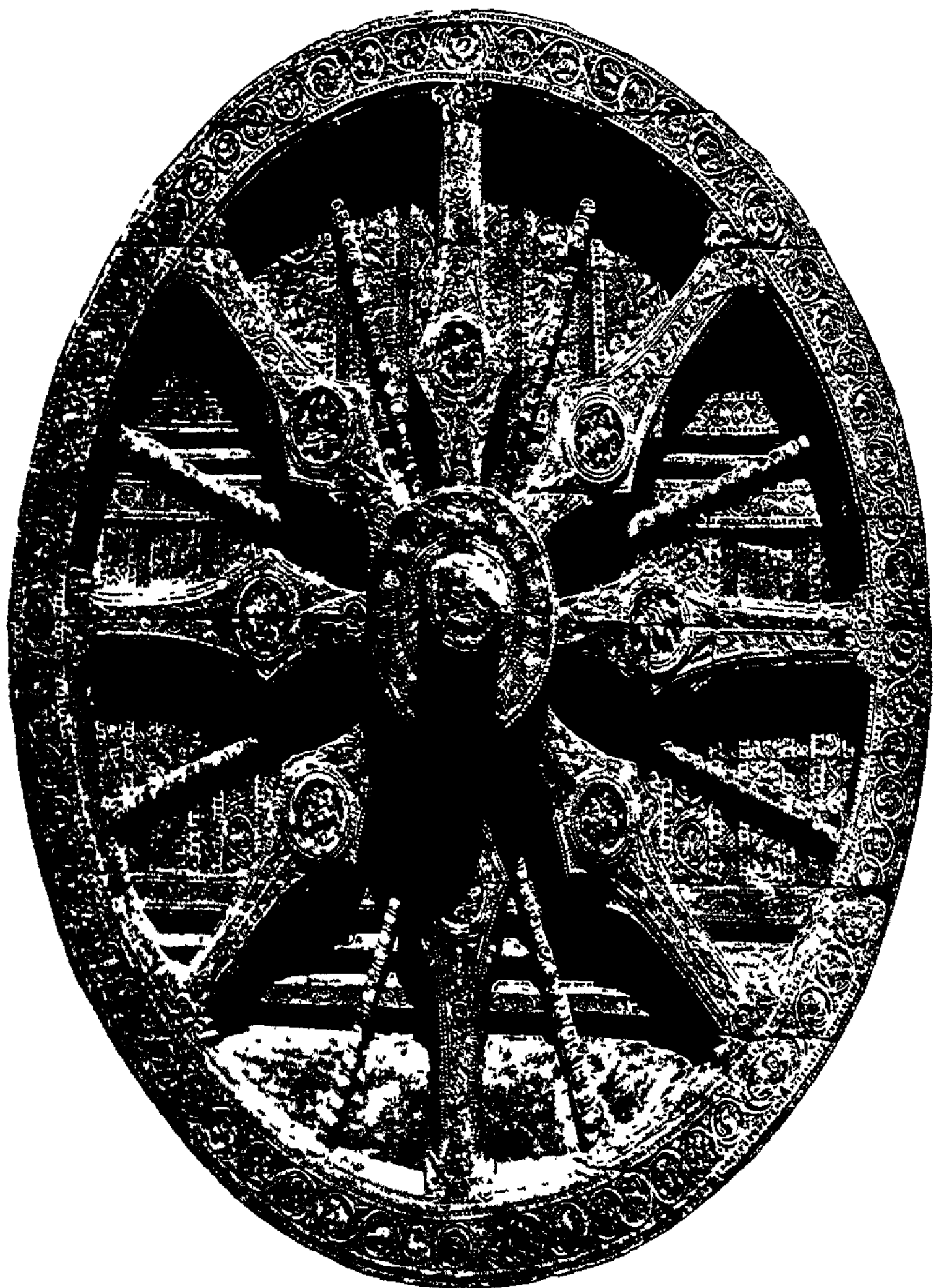
The word *Ṛita-Sadana* is very significant, which supplies the key to the identification of the several motifs of this Mantra. *Ṛita* is the region of *Parameshthī* (*ṛitameva parameshthī*, TB. 1.5.5.1). That is the ocean of Varuṇa, the Lord of *Ṛita*. The *Ṛita* of *Parameshthī* becomes transformed as *Satya* in the form of *Sūrya* or the individual centre of manifestation. In *Ṛita* or the universal there is no fixed centre or every point is a centre. The individuated *prāṇic* power is the form of Agni or the Truth of its Aṅgiras nature (*tavetat satyamāṅgiraḥ*, RV. 1.1.6). The associated idea of *Ṛita-Sadana* is that the Golden Birds are rising from its Waters, appearing in space and returning to their source (*ta āvavṛitran*), and thus forming a complete circle or rhythm of coming and going (*eti cha preti cha*, VS. 27.45, AB. 15.16). Dīrghatamas himself has referred to this rhythm as *apān prān*, Mantra 38; *ā cha parā cha pātibhīścharantam*, Mantra 31.

(6) The word *Ghṛita* has a distinct symbolism in Vedic terminology. The region of *Parameshthī* is spoken of as the Cow-Pen, *Vraja*, *Goshthāna* and the cows sheltered in that Cave are released for motion in the region of *Sūrya* as the solar rays or types of movement or vibrations. Wherever there is a cow she yields milk. Indeed the principle of Motherhood is made effective by the conversion of Water into Milk out of the affection in the heart of the Mother. The distinction between water and milk depends on the fact that in water there is no fat or butter, but milk is permeated by millions and millions of tiny globules of butter in a highly emulsified form. Butter is the symbol of Seed or *retas*; and in the beginning of creation, an intense shower of such butter-globules of fecundating potencies permeates the Cosmos and deposits itself in the cosmic womb of the Mother. In the Rīg Veda this is referred to as *sambhṛitam pṛishadāyam*, 10.90.8. This shower of *Ghṛita* or the Seed (*reto vai, ghṛitam*, ŚB. 9.2.3.44; *reta ājyam*, ŚB. 1.3.1.18). Indeed all the divine powers between Earth and Heaven enter the Seed or the Germ deposited in the Mother's Womb and processed there as the Babe by the mysterious chemistry of Motherhood, symbolising infinite Nature herself. When the Rishi thinks of the

Golden Birds, he is speaking in simple words of this fecundating potency of Prāṇic forces which are constantly coming from Father Heaven to Mother Earth. In R̥ig Veda, 10.130, of which the R̥ishi is the Cosmic Yajña of Prajāpati (*Yajñab Prajā-patyab*) and the deity is Bhāvavṛittam, i.e. cosmogony (*Sṛishṭi-Vidyā*), we find that amongst the eight questions formulated about the ultimate origins, one relates to the principle of *Ājya*, same as *Bhuvanasya retab* (Mantra 36) and *Prishadājyam* (RV. 10.90.8).

It is evident that the Father's Germ finds its fulfilment in the Mother's Womb and the same is stated in the last part of the Mantra. Pṛithivī is of course the Earth before us, but as a Goddess, she is divine in nature and is the symbol of Motherhood (*Dyaub pitā pṛithivī mātā*)—the Earth is the Mother not only of this limited world of ours, but she stands as the symbol of the Great Mother of the Universe itself. What is that mysterious Goddess, who has produced the macrocosm and the microcosm, both infinite in thier own way. Such is the power of ideas in this single Mantra which refers to several of the well-known Vidyās found in other Mantras of this Book itself.





द्वा॒द॒श प्र॒ध॒यश्च॒क्रमे॒कं त्री॒णि न॒भ्यानि॒ क उ तच्चि॒केत ।
तस्मि॒न्त्साकं॒ त्रि॒श॒ता न श॒ङ्कवो॑र्षि॒ताः ष॒ष्टिर्न च॑ला॒चला॑सः ॥

—ऋ० वे० १।१६४।८॥

The Wheel is single; twelve are the Fellies; three are the Naves. What man has understood it ?

Therein three hundred and sixty spokes are fixed together which can never be loosened.⁴⁸

The imagery of the Time Wheel is invoked here again. The twelve Fellies are obviously the twelve months of the year. The Wheel is the symbol of *Samvatsara* and of movement. Whatever has been said about the Wheel as the *Kāla-Chakra* or *Samvatsara-Chakra* under mantras 11, 12, 13 and 14 applies equally well here also. The Wheel is single (*ekam*), that is the one principle integrating all the vast phenomena of Time and Space in the cosmos. Although there are many time-units at different levels, they are all characterised by a single driving force which is supplying momentum to the thousand spokes of the Wheel. Time is symbolised in several ways, viz. Horse (*Kālo asvo vabati saptaraśmiḥ*, AV. 19.53.1), Wheel, Full Vase (*Pūrṇaḥ Kumbho'dhi kāla ābitaḥ* etc. AV. 19.53.3). It was identified by the Bhāgavatas as the Vast Immortal Wheel of a thousand spokes (*Sahasrāra Ajita Mahā chakra*, Ahirbudhnya Samhitā). In spite of there being a single *Chakra* symbolising Time, there are numerous time-units in their relative conceptions.

According to the *Kālavāda* philosophy absolute time is the same as Brahman and the different units are so many Devas. The Śvetāśvatara Up. mentions *kālavāda* in a list of other philosophical doctrines. It was the same as the *Aborātravāda* in which creation is typified by Day and dissolution by Night. *Sarga* and *Pralaya* constitute a rhythmic rolling of the two halves of the Wheel in one pendulous move-

⁴⁸ Griffith—Twelve are the fellies, and the wheel is single ; three are the naves. What man hath understood it ?

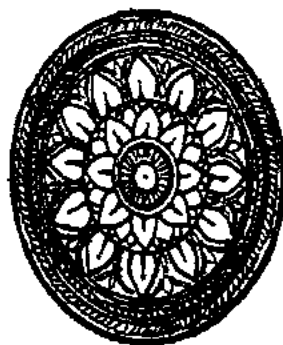
Therein are set together spokes three hundred and sixty, which in nowise can be loosened.

Wilson—The fellies are twelve the wheel is one ; three are the axles: but who knows it ? within it are collected 360 (spokes), which are, as it were, moveable and immoveable.

ment. A strange imagery of Time as Horse is elaborated by Dirghatamas in RV. I.162-163, saying that Time as horse can not come within human experience unless it is parcelled out into various units as *Aborātra*, *Māsa*, *Ayana*, *Samvatsara*, etc. This is the cutting of the body of the horse. Time is also conceived as the hatchet (*svadbiṣi*) which is cutting short the lives of all men and creatures, or it is the thunderbolt which is pulverising into dust, the balls of matter flitting in space (*samvatsaro hi vajrah*, ŚB. 3.4.4.15). As the Rishi clearly puts it : 'Time is the Divine Horse (*devajāta sapti*, *devabandhu vāji*) of which the thirty-four ribs are being cut, bit by bit, and yet the horse is neither killed nor emasculated (*na vā u etan mriyase na risbyasi*, RV. I.162.21).

The Wheel is said to have three naves (*trinabhya*), same as *trinābhi* of mantra 2, where the full significance of the tricentric pattern of the Time-Wheel (*kāla-chakra*) and of the cosmic Wheel (*Brahmāṇḍa-Chakra*) have been explained. In mantra 11, there is a reference to seven hundred and twenty twin-sons of Agni, denoting the 360 days and 360 nights of *Samvatsara*, the most important unit of time revolution. Here they have been mentioned as 360 *Śāṅkus* which translated by Griffith as spokes; it is same thing to think of them as firmly fixed pegs marking out the yearly course along which the Wheel of Time revolves.

The Rishi is impressed with the mysterious majesty of Time and makes a confident statement about it : 'Who has ever understood the strange Wheel ?', the implication being that it is a mystery beyond the comprehension of human mind and similar to the other ultimate categories of the created cosmos like Brahman, Mind, Life, etc.





**Mantra 49—यस्ते स्तनः शशयो
यो मयोभूः**

**Mother's Breast,
A Lake of Milk
and Spring of Bliss**

यस्ते स्तनः शशयो यो मेयोभूयेन विश्वा पुष्यसि वार्योणि ।
यो रत्नधा वसुविद् यः सुदन्नः सरस्वति तमिह धातवे कः ॥

—ऋ० वे० १।१६।४९॥

Sarasvatī, that exhaustless breast of yours, spring of Pleasure, with which you feed all best things,

Giver of Wealth, finder of Vasus, rich-giver—bestow that breast on us for our sustenance.⁴⁹

This Mantra is an invocation of goddess Sarasvatī. It is the sincere prayer of a child to its mother. That mother is named Sarasvatī, described earlier in RV. 1.3.10-12, as the Great Flood (*Mahā arṇab*) released from the waters of the primeval ocean. Sarasvatī is the Great Goddess herself, the upholder and genius of yajña (*yajñam dadhe Sarasvatī*). She is the impelling *Śakti* of *Manas* and *Prāṇa* (*chetantī*), the same as *Chitta* or *Chetanā*. She is one of the three great goddesses (*Tisro Devīḥ*) of the Āpri Hymns where the Three Goddesses are the Three Mothers who between them create the triadic pattern of the world.

But according to a well-understood approach of Vedic thought Sarasvatī may as well be the principal goddess or divine power whom Brahmā conceived as his own Daughter or Female energy, in whom he deposited the cosmic germ. Sāvitrī and Śatarūpā are identical principles. The doctrine of Sarasvatī perfectly synchronises with Vāk (*Vāg vai Sarasvatī*, ŚB. 2.5.4.6; KB. 5.2; TB. I.3.4.5; GB. 2.1.20; AV. 2.24). In the form of Vāk, Sarasvatī becomes coeval in majesty with the Primordial Mother (*Mūla Avyakta Prakṛiti*). According to the basic ordinance of the One self-fissioning into two, Prajāpati transformed his own self into male and female, or two halves of a single egg by which Hiranyagarbha or the Golden Germ was produced.

⁴⁹ Griffith—That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,

Wealth-giver, treasure-finder, free bestower, bring that, Sarasvatī, that we may drain it.

Wilson—Sarasvatī, that retiring breast, which is the source of delight, with which thou bestowest all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune), that (bosom) do thou lay open at this season for our nourishment.

Sarasvatī as Infinite Nature is the mother cow who is suckling all. The Seven Jewels (*sapta ratnāni*), which have been explained as Mind, Life, and the five gross elements of Matter are the constituents of Sarasvatī's milk like protein, carbohydrates, fat etc. of our modern analysis of cow's milk. So also the Eight Vasus are present in the milk of Sarasvatī, typifying the eight principles of manifestation (*ete. bīdam Sarvam vāsayante tasmād vasava iti*, ŚB. 11.6.3.6). *Manas*, *Prāṇa*, *Apāna*, and the *Pañcha-Bhūtas* are the Eight Vasus. This was the *Asṭamūrti* doctrine of the later Śaivas and the same as the ancient *Kumāra Vidyā*, the composite form of eight *dhishnya* Agnis (*Agnim tam manye yo vasuḥ*, RV. 5.6.1). The account of the eight names of Rudra was an ancient Vedic doctrine elaborated in the ŚB. and known by the single name of *Kaumāra Sarga*. In simple language it means the Life-principle manifested in matter with the integration of *Manas*, *Prāṇa*, and *Vāk* (*etanmayo vā ayam-ātmā vānmayo manomayaḥ prāṇamayaḥ*, ŚB. 14.4.3.10). The Seven Jewels in the milk of Mother Sarasvatī refer to the level of matter and the Eight Vasus to Prāṇic manifestation. These potencies of the Mother's milk are creating the Prāṇic and material forms in each individual centre. The Life-principle or *Prāṇāgni*, the Miraculous Babe (*Chitra Śiśu*) is incarnating again and again in new forms (*navo navo bhavati jāyamānaḥ*, RV. 10.85.19) and in each birth suckling its immortal drink from the breast of the mother which confers both strength (*Bala*) and bliss (*Ānanda*).

It may be noted that the life stream is symbolised either in terms of Agni or of Soma; in the case of the former, it is a spark from the great conflagration, and in the case of the latter, it is a gushing stream from the great flood or ocean. Both statements are valid as we approach the problem from the philosophic point of view, looking upon Agni (*Agni-bhūyishṭha*) or upon Water (*Āpo-bhūyishṭha*, RV. 1.1.61.9) as the cosmic source, a statement made by Dīrghatamas himself. What was Sarasvatī in the R̥g Veda becomes the holy Gaṅgā in later religions thought, both being based on an identical symbolism. Gaṅgā also is the river of life, descended from heaven through the penances of Bhagiratha, typifying Sūrya.



यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नार्कं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥

—ऋ० वे० १।१६।५०॥

By means of *yajña* the gods performed their *yajña* : those were the primeval ordinances.

Those mighty ones attained the height of heaven, where the *Sādhyā* Gods of old dwell.⁵⁰

This is a Mantra taken from the *Purusha Sūkta* (RV. 10.90.16). It inculcates the doctrine of two *Yajñas* the one in the universal and the other in the individual. Their pattern was fixed by *Prajāpati* once for all in the beginning of creation as the Archetypal for all subsequent manifestation. Each *yajña* on whatever level and in whichsoever context is sustained by a higher *yajña* existing as its proto-type.

The complete symbolism of *Yajña-Vidyā* may be invoked for grasping the implications of this Mantra. The most perfect example of *yajña* performed by *yajña* is that of the two parents creating new life, each being a form of *Prāṇāgni* as explained by *Aitareya* : “*yajño vai tad devā yajñam ayajanta yad Agnināgnim ayajanta*” (AB. 1.16). Fire is produced from Fire—this is the great law of Cause and Effect which is the foundation of all *Prāṇic* and material working (*Agnināgniḥ samidhyate*, RV. 1.12.6.). As we say in popular adage : ‘*yathā piṇḍe tathā Brahmāṇḍe*’—there is complete correspondence between the Individual and the Universal, or between the bodily cell and the cosmic consciousness, or between the small atom and the big solar system; everywhere it is the law of *yajñena yajñam*. *Svayambhū* is one *yajña* as father and *Paramesh-thī* is another as mother. *Virāt* *Vishṇu* is one *yajña* and so also *Vāmana* *Vishṇu*

⁵⁰*Griffith*—By means of sacrifice the Gods accomplished their sacrifice : these were the earliest ordinances.

These Mighty Ones attained the height of heaven, there where the *Sādhyas*, Gods of old, are dwelling.

Wilson—The gods sacrifice with sacrifice, for such are their first duties : those mighty ones, assemble in heaven, where the divinities who are to be propitiated (by sacred rites) abide.

is also a *yajña*. The cosmic *yajña* is triple and so is the individual (*traivṛit* or *tryī-vidyā*; *trivṛiddhi yajñab*, ŚB. 1.1.4.23). The cosmic *yajña* is a pentad and so is the *Prāṇic yajña* in the individual fivefold (*Pāñkta yajña*). The *Samvatsara* is the type of *yajña* and the *Aborātra* units created by it are also a similar *yajña*. *Yajña* is the very self of both the *Devas* and the *Bhūtas* (*Sarveshām vā esha bhūtānām sarveshām devānām ātmā yad yajñab*, ŚB. 14.3.2.1). *Yajña* is the Great God (*esha hi vai mahān devo yad yajñab*, GŚ. 1.2.16) which has entered the mortal bodies (*maho devo martyānā viveśa*, RV. IV.58.3). There exists a *yajña* in the *Ṛita* (*yajño vai ṛitasya yoniḥ*, ŚB. I.3.4.16) and another *yajña* in *Satya* or *Sūrya*. *Savitā* is a model of *yajña* and so is *Sāvitrī* his energy. There is an unmanifest *yajña* (*Parokṣha*, ŚB. III. 1.3.25) and another manifest *yajña* (*Pratyakṣha*); a *yajña* in the Upper Half (*Pūrvārdha*) that is the source and a *yajña* in the Lower Half (*Jaghanārdha*) same as *Avarārdha* or the Cosmos. The *yajña*-model in the unborn (*Aja*) directs the type in the born creatures (*ajāyamāno bahudhā vijāyate*). The *Akṣbara yajña* of *Prāṇa* regulates the *Kṣhara yajña* of matter; the *yajña* of old (*Purāṇa yajña*, RV. 10.130.6) is archetypal for each new *yajña*.

In verse 23, *Dirghatamas* speaks of the two *Gāyatra* forces, the one *Prāṇic* and the other *Bhautika* and both follow an identical rule. The seed in the soil has within it a world of its own, an orderly system thrown up as the fruit of a pre-existing *yajña*, which in course of time gives birth to a new *yajña* in the form of a tree. We have an unending chain from *Puruṣa* to *Śukra* and from *Śukra* to *Puruṣa* again, so that the law of *yajñena yajñam* does not come to a stop but continues with every new link in the long chain of life (*Purāṇā anuvenati*, RV. 10.135. 1). It started from *Yama* the Arch-ancestor of us all. As light is fed from light, so *yajña* by the glory of *yajña* signifies the eternity of creation and is an important law manifesting itself similar to one time-rhythm pressed by another (*Kālam Kālena pīḍayan*). The vision of *Dirghatamas* of the two *yajñas* in the *Rodasī Brahmāṇḍa* of heaven and earth (*Dyaub* and *Prithivī*) corresponds to the Two Darknesses, the *Svayambhū* and *Parameshṭhi* (*tama āsit tamasā gūḍhamagre*), the one energising the other. The primeval laws of *Prajāpati* are fixed and changeless, those are the *Dharmas* which support the cosmos and all beings. It should be recognised that there is a *yajña* beyond *Sūrya* that is *Amṛitam*, and another below it on the side of earth that is *Mṛityu* or within the grip of death (ŚB. X.5.1.4, *yat kiṁ chārvācchinamādityāt sarvaṁ tan mṛityunāptam*). *Sūrya* is the meeting point between the immortal heaven and mortal earth and that is known as *Nāka prishṭha* or *Divasprishṭha*. Each individual that is born as the composite form of mind and matter is bound to stand on this intermediate ridge between heaven and earth, so that he receives intimations from both the worlds. We are all Janus-faced, and life may be compared to the two-headed Eagle (*ubhayataḥ Śirshñī Aditi Suparñī*) looking both east and west (*suprācchi, supratīcchi*, ŚB. 3.2.4.16).

The doctrine of *yajña* from *yajña* also points to the Vedic law of *Anuṛveṣa* : the Archetypal has entered all subsequent creations (*Prathamachchhad avarāñā viveśa*, RV. 10.81.1; *tat sṛishṭvā tadevānuprāviśat*). Dīrghatamas puts it another way : 'The child is his father's father (*Kavir yaḥ putraḥ sa pituṣhpitāsat*, RV. 1.164.16). The father is completely imaged in the son as the preceding seed in the following seed (*ātmā vai jāyate putraḥ*). The Creator imposed upon himself this golden rule by which the Creation is being revitalised ever anew by all His infinite splendour and divine magnificence, so that the immortal principle (*amartyaḥ*), although destined to be juxtaposed with the mortal (*Amartyo martyenā sayoniḥ*), yet retains its freshness and vigour for all times.

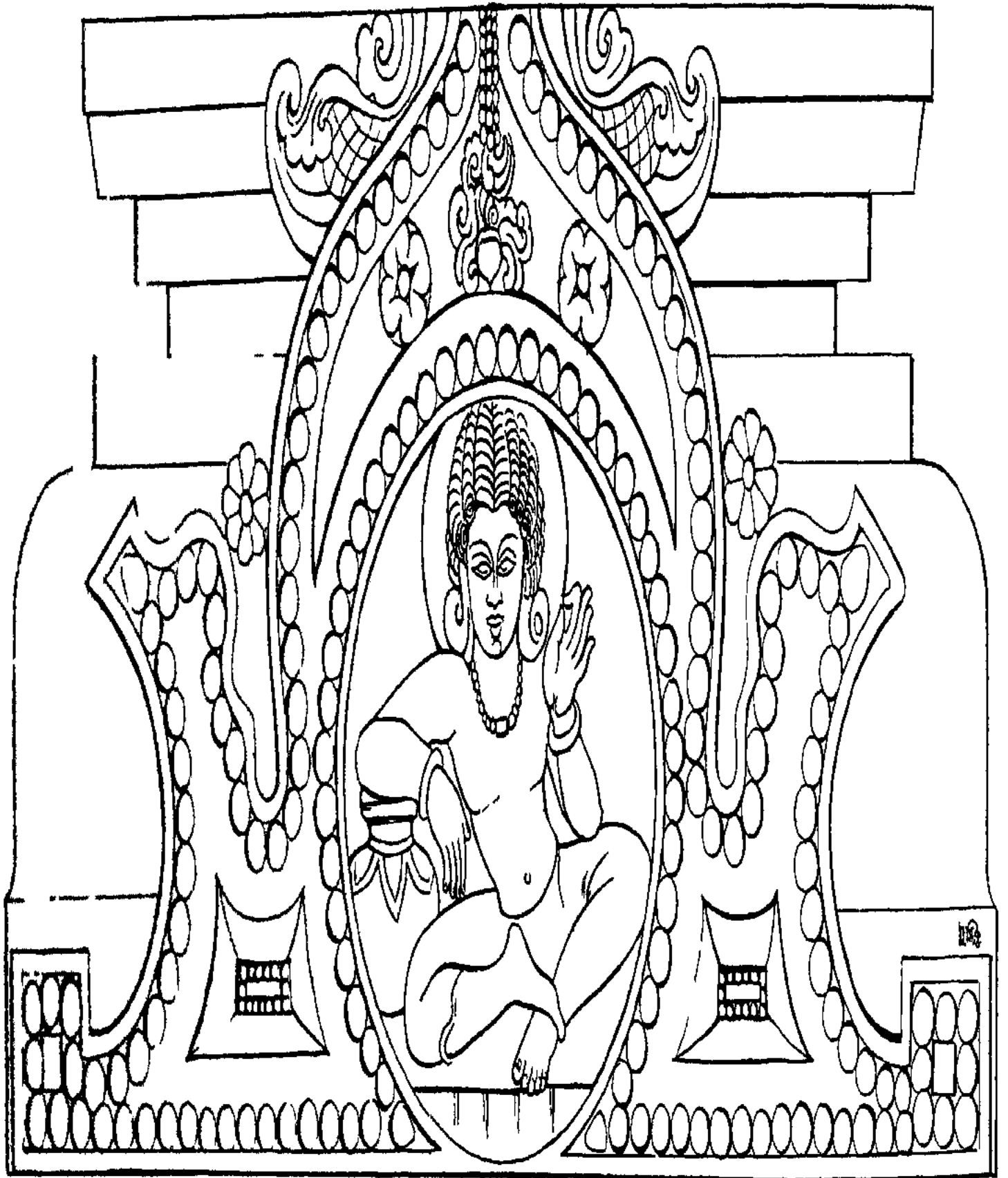
Agni, Vāyu and Āditya are the three Gods endowed with triple majesties (*devā mahimānaḥ*, ŚB. X.2.2.2). The question may be asked as to what is the source of the majesty of Gods and how many are the majesties. The answer is that the principle of *yajña* presided over by the Deva is the source of the divine majesty (*yajño vai mahimā*, ŚB. VI.3.1.18), which has the nature of *Amṛitam* and is truly death-conquering, illuminating and dispelling the āsuric darkness. The three-fold potencies of the three Devas are also known as the Three Thousands (*tredhā sahasram*, RV. VI.69.8), or the Three Infinities comprising the Infinity of mind (*Manaḥ-Sāhasrī*, also called *Veda-sāhasrī*); of Life, (*Prāṇasāhasrī*, also known as *Loka-sāhasrī*); and the Infinity of Matter, *Bhūtasāhasrī*, also named *Vāk-sāhasrī* (*tadābuh kim tat sahasramitīme lokā ime vedā atbo vāgiti brūyāt*, AB. VI.15).

The cosmos is the *mahimā* of the transcendent *Puruṣa* (*etāvān asya mahimā*), and constituted as it is of the three *Lokas* and the three *Devas*, they represent the true greatness of *Puruṣa*. It is therefore that Agni, Vāyu and Āditya are the *Mahimānaḥ Devāḥ* forming the complete cycle of *yajña*. These three deities have their sphere of influence in the three Lokas, *Prithivī*, *Antarikṣa* and *Dyauḥ*, which are the three worlds of which they are the powers (*iyameva prithivī viśvam agnir narō'ntarikṣameva viśvam vāyurnaro dyaureva viśvam ādityo naraḥ*, ŚB. 9.3.1.3). The complete scheme of the trinitarian gods and three worlds makes up the perfect form of Vaiśvānara fire which is the symbol of the triune pattern of creation. The Rishi tells us that the *mahimānaḥ* gods reach upto the mid-point of heaven where the primeval *Sādhya* Gods existed *ab intra*. They are known as the *Pūrve Devāḥ* as contrasted to the *Avare Devāḥ* or the three lower gods, viz. Agni, Vāyu and Āditya (*sādhya vai nāma devebhyo devāḥ pūrva āsan*, Tāṇḍya, 25.8.2). The *Sādhya*s are of the nature of *Prāṇas*, since it were they who tickled *Prajāpati* to incarnate into these three worlds (*Prāṇā vai sādhyā devās ta etaṁ prajāpatiṁ agra evamasādhayan*, ŚB. 10.2.2.3). The *Sādhya Devas* are of the nature of pure *Prāṇic* power of *Asat* and the *Devas* descending into the material world are *Sat*. According to the *Sadasadvāda*

doctrine, the *Sat* was born from the *Asat* (*devānām pūrvye yuge' satam sadajāyata*, RV. X. 72.2). The *Asat* principle was the same as the *Ṛishis* who were none else than the *Prāṇas* (*asadvā idamagra āsīt tad ābuh kim tad asadāsīditi Ṛishayo vāva te' gre' sadāsittadābuh, ke ta rishaya iti, prāṇā vā rishayaḥ*, ŚB. 6.1.1.1). Thus it appears that *Sādhyā* gods of primeval ages were the same as the *Asat Ṛishis*.

It is also said that the *Sādhyā* Devas are of the nature of metres producing the three-fold Cosmic rhythm (*Chhandāmsi vai Sādhyā devāste' gre' gñināgnim ayajanta te svargam lokamāyan*, AB. 1.16). Thus the *Sādhyā* Devas have their place in heaven or *Nāka*, the highest point of Bliss or *Svarga*, from where they regulate and direct the *Mahimānah Devatā* or gods of real majesty or effective power. These two definitions, viz. *Mahimānah* and *Sādhyāḥ* should be clearly distinguished in the two-fold context of *Martya* and *Amṛita*. It may also be noted that Agni, Vāyu and Āditya are the three aspects of one and the same Agni and their Manes (*Pitris*) are known as *Agnisbṛāta*, 'Tasters of Agni' or 'Fire-eating'. On the other hand the *Sādhyā* gods wait upon Parameshthī Prajāpati, the Universal who is the Father 'wealthy in watery stores' (*pitarām diva ābuh para ardhe purishiṇam*, RV. I. 164.12), and therefore their Manes are known as *Soma-sadah*, 'having their abode, in the Soma of Parameshthī' or 'in the region of Rita'. In simple words it connotes the twin principles of Agni and Soma, Agni operative on this side of life and Soma on the other in what is known as formless manifestation. We may at once see that Soma in the higher heaven (*Parārdhe*) and Agni in the lower one (*avarārdhe*) are each a type of *yajña*, but the two principles must combine in order to produce a third *yajña* like the two parents procreating the child. This is the meaning of *yajñena yajñam* in which the two-fold Devas Agni and Soma come together for accomplishing a new *yajña*.





Mantra 51—अग्नीषोमात्मकं जगत्

Agni in one Mandala with Soma

समानमेतदुदकमुच्चैत्यव चाहमिः ।

भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥

-ऋ० वे० १।१६४।५१॥

It is the same water, which with the power of passing days mounts up and falls down. The monsoon clouds give life to the earth, and the fires from below reanimate the heaven.⁵¹

This mantra describes the cyclic rhythm between the mortal earth and the immortal heaven. This is best exemplified in the circulation of waters which by the heat of the solar rays rise up to the sky during summer months and come back to the earth during rains from the monsoon clouds (*Parjanya*). The water is the same but subjected to the variations of heat and cold. A mighty circulation enveloping the vast oceans and the wide earth is stirred into amazingly stupendous form. Oceans of watery stores are lifted to the sky and thence released in floods of the highest tidal dimensions. This phenomenon is witnessed by physical eyes from year to year and best illustrates the truth of the tensional forces created by Water and Fire. Their magnitude can only be imagined, pervading the earth, the air, the sky and even the stratosphere. The atmospheric currents, hurricanes and monsoon winds, gales and typhoons show the elemental fury of these changes. The quiet Indian sky of the summer season is rocked by lightning and thunder during rains. Such phenomena are wrought by the intrinsic powers of variable temperature rising and falling in their effects of heat and cold (*hima* and *gharma* AV. 13.1.47-48). The monsoon wind was known as *Mātarīśvā* which comes 'rushing, rousing dust and causing trees to tremble when flame pursues the blast' (AV. XII. 1.51, *yasyām vāto mātariśveyate rajānsi kṛiṇvaṁśchyāvayaṁścha vṛikṣbān, vātasya pravām upavam upavātyarchib;* cf. also *Pramāthinam balavantam prabāriṇam prabhañjanam mātariśvānamugram*, *Kaṇaparva*, 32.21). It was also known as *Parjanya* of which

⁵¹ *Griffith*—Uniform, with the passing days, this water mounts and falls again. The tempest-clouds give life to earth, and fires re-animate the heaven.

Wilson—The uniform water passes upwards and downwards in the course of days : clouds give joy to earth ; fires rejoice the heaven.

the full fury is vividly described in the Parjanya Sūkta of the RV. (5. 83.1-10; see also the Vṛishti Sūkta of AV, 4.15.1-16).

The simple scientific truth, almost stated in meteorological terms about these constant weather changes is ascribed to the turning Wheel of Nights and Days (*abobbiḥ=aborātraḥ*). This was the principle of *Abargana* of which the number is said to be a thousand; they by their passing qualities process the ascent and descent of waters by the power of burning western winds (हजंहरा) and biting northern blizzards (ढाँफर, रीढ़, -झोला, फगुनहटा). These two-fold phenomena shake hands in the rains when the *Śūkarī* winds (हिन्दी सुखरी) blow and fill the skies with gathering clouds (रीती मत आयै पानी भर लायै, तो सूरया के संग आवै बदरी, Rajasthānī folk-song). The phenomenon witnessed everyday as light and darkness is a sampling of heat and cold that are the cause of the tensional movements in the cosmos. At each break of morning throughout the days of the year (*Prati vastoraba dyubhiḥ* RV. O. 189.3) these changes are taking place in what is poetically known as the gestation of the solar rays for nine months and their delivering the watery clouds in proper season. These clouds and dust storms accompanied with thunder and lightning are no doubt external phenomena but they are to be read as visible signs of an inherent cycle in the making of the world. The cataclysmal powers of destruction and recreation ascribed to the changes of daily temperature as witnessed in the vast durations of time really belong to the great Sun Bird who is the harbinger of rain described in the next Mantra.





Mantra 52—दिव्यः सुपर्णः

The Divine on Wings

दि॒व्यं सु॒पर्णं वा॒यसं बृ॒हन्त॑म॒पां गर्भं द॑र्श॒तमो॑ष॒धीनाम् ।
अ॒भी॒पतो वृ॒ष्टिभि॑स्त॒र्पय॑न्तं सर॒स्वन्त॑म॒वसे जो॑ह॒वीमि ॥

—ऋ० वे० १।१६४।५२॥

I invoke Sarasvān, the celestial Bird, giant denizen of the air, Son of Waters and the lovely germ of plants,

Him who delights us with rain in season, for protection.⁵²

The celestial Bird is Sūrya (*divya Suparna*). He, the Eagle, belongs to heaven but darts to seize the tiny Quail on earth (*grastām suparnasya balena vartikām*, Ādi Parva 3.62) where the quail is life on earth in each individual centre and *Suparna* is the strong winged Eagle or life in its universal source. The sun is spoken of as the big bird whose wings are typical of the basic duality of creation or the phenomenon of contraction and expansion. Indeed *Prāṇa* is the powerful *Suparna* which is imagined in this Mantra and described by the several epithets applicable both to Agni and Sūrya, the two *Suparnas* of heaven and earth. The epithet 'Child of waters' is generally used for Agni and it implies that we may think in this context of all the three forms of Agni, viz. Agni, Vāyu and Āditya which are symbolised as Three Birds (*trayaḥ suparnāḥ*, AV. 18.4.4.). The One Bird is Agni, the Two Birds are Agni and Sūrya, and the Three Birds as three forms of Agni (*suparnam viprāḥ kavayo vacobhir ekam santam babudhā kalpayanti*, RV. X. 114.5; see also Mantra X. 114.3-4 for the imagery of the one and two birds). The epithet *darśatam oshadbhīnām* is significant as pointing to the heavenly bird present in each individual centre and making it look beautiful. Each living body is verily a plant (*sasyamiva martyaḥ pachyate sasyamivā jāyate punaḥ*), following identical laws of birth, growth and decay. *Prāṇa* is the *Rasa* or life-sap which is keeping the bodies or

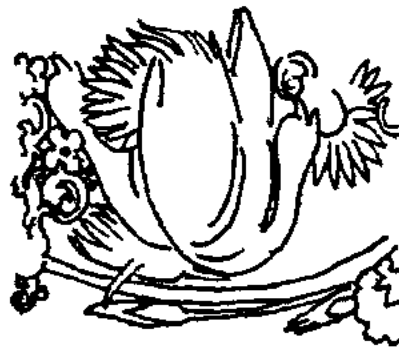
⁵²Griffith—The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,

Him who delighteth us with rain in season, Sarsvān I invoke that he may help us.

Wilson—I invoke for our protection the celestial, well-winged, swift-moving, majestic (Sun); who is the germ of the waters; the displayer of herbs; the cherisher of lakes; replenishing the ponds with rain.

plants evergreen. The whole chlorophyll-chemistry depends on the Life-principle functioning in each plant organism. In fact Life on earth reacts to the glory of Sun in heaven by which the contact between the mortal and immortal worlds is maintained. In Vedic symbology, *Prāṇa* is compared to the *Arka* plant (*Prāṇo vā arkaḥ*, ŚB. X. 4.1.23; *agnir vā arkaḥ*, ŚB. 2.5.1.4). The *Arka* plant (*Calotropis gigantea*) flourishes during the hottest part of the year being sustained by the Sun in the heaven. Life on earth is called *Arka* and the immortal Sun in heaven an *Aśvamedha*, the two constituting the divine pair (*Prāṇāpānau vā etau devānām yad arkaśvamedhau*). Indeed *Arka* is the name of a Sāman Chant seen by Rishi Dirghatamas (*Dirghatāmsor'ṛko bhavati*, Tāṇḍya XV. 3.34). The presence of *Prāṇa* or Vital airs makes the body beautiful (*darśatam*) and worshipful (*archanīyam*).

The idea of *Sarasvān*, literally the 'one with stores of water' has reference to *Sūrya*. In the Vedas we find the conception of three oceans (*trīṇ samudrān samasṛjāta*, VS. 13.31). The ocean of *Prithivī* is called *Arṇava*, that of *Parameshthī* or the region of *Varuṇa* is known as *Sarasvān* (*Sarasvān dhībhir varuṇo dbritavrataḥ*, RV. X. 66.5), and the ocean of *Svayambhū* is known as *Nabhasvān*. Here the perrenneal sources of supply for *Sūrya* are not so much the mortal waters (*marāḥ*) drawn by its rays (*marīchi*) from the earth, but they are the immortal waters of *Soma* which the solar rays extending upwards drink from the ocean of *Ṛita* of *Parameshthī* or the Oceanic stores of *Varuṇa*. That *Soma* is constantly supplying *Sūrya* with immortal life so that the Sun lives forever. It is both the individuated *Prāṇa* or earth and the cosmic *Prāṇa* of heavenly *Sūrya* that stand in need of life and immortality. The transcendent universal source in the ocean of *Ṛita* called *Sarasvān* supplies *Brahmanaspati* *Soma* to replenish *Sūrya*. *Dirghatamas* imagines both *Agni* and *Sūrya* as types of *Suparna* and invokes for protection the *Sarasvān* ocean. (*Sarasvantām avase jobavīmi*). He whose heart is imbued with such aspiration, experiences the ecstasies coming as showers of heavenly grace.



Reference to Asya-vāmiya Mantras in Vedic Literature

[From Bloomfield's Concordance]

1. अस्य वामस्य पलितस्य होतुः RV. 1.164.1^a; AV. 9.9.1^a; AA. 1.5.3.7; 5.3.2.14; ÇÇ. 18.22.7; N. 4.26^a. P : अस्य वामस्य Kāuṣ. 18.25. Cf. BrhD. 4.32 (B) Designated as अस्य वामीय (Sc. sūkta) Vā Dh. 26.6; MDh. 11.251; VADh. 2.5; VHDh. 5.129, 156, 166, 376, 442, 449; 6.44, 439; Rvidh. 1.26.2; BrhD. 4.31; as पलित चूलिका U. 11; as सलिलं वैश्वदेवम् ÇÇ. 18.22.7.
2. सप्त युञ्जन्ति रथमेकचक्रम् RV. 1.164.2^a; AV. 9.9.2^a; 13.3.18^a; TA. 3.11.8^a; N. 4.27^a.
3. इमं रथमग्निं ये सप्त तस्थुः RV. 1.164.3^a; AV. 9.9.3^a.
4. को ददर्श प्रथमं जायमानम् RV. 1.164.4^a; AV. 9.9.4^a
5. पाकः पृच्छामि मनसा विजानन् RV. 1.164.5^a; AV. 9.9.6^a
6. अचिकित्वाञ्चिकितुषश्चिदत्र RV. 1.164.6^a; AV. 9.9.7^a
7. इह ब्रवीतु य ईमङ्ग वेदा RV. 1.164.7^a; AV. 9.9.5^a; Cf. BrhD. 1.52
8. माता पितरमृत आ बभाज RV. 1.164.8^a; AV. 9.9.8^a
9. युक्ता मातासीद् धुरि दक्षिणाया RV. 1.164.9^a; AV. 9.9.9^a
10. तिलो मातृस्त्रीन् पितृन् बिभ्रदेकः RV. 1.164.10^a; AV. 9.9.10^a
11. द्वादशारं नहि तज्जराय RV. 1.164.11^a; AV. 9.9.13^a; N. 4.27
12. पञ्चपादं पितरं द्वादशाकृति RV. 1.164.12^a; AV. 9.9.12^a; PRAC U. 1.11^a
13. पञ्चारे चक्रे परिवर्तमाने RV. 1.164.13^a; AV. 9.9.11^a; N. 4.27
14. सनेमि चक्रमजरं वि वावृत RV. 1.164.14^a; AV. 9.9.14^a
15. साकंजानां सप्तथमाहुरेकजं RV. 1.164.15^a; AV. 9.9.16^a; TA. 1.3.1^a; N. 14.19
16. स्त्रियः सतीस्तां उ मे पुंस आहुः RV. 1.164.16^a; AV. 9.9.15^a; TA. 1.11.4^a; N. 14.20^a
17. अवः परेण पर एनावरेण RV. 1.164.17^a; AV. 9.9.17^a, 18^b; 13.1.141^a, See अनुवेद etc.
18. अवः परेण पितरं यो अस्या (AV. अस्य वेद) RV. 1.164.18^a; AV. 9.9.18^a
19. ये अर्वाञ्चस्तां उ पराच आहुः RV. 1.164.19^a; AV. 9.9.19^a; JB. 1.279^a
20. द्वा सुपर्णा सयुजा सखाया RV. 1.164. 20^a; AV. 9.9.20^a; Mund U. 3.1.1^a; N. 14.30.
21. यत्रा सुपर्णा अमृतस्य भाग (AV. भक्षम्). RV. 1.164.21^a; AV. 9.9.22^a; N. 3.12
22. यस्मिन् वृक्षे मध्वदः सुपर्णा RV. 1.164.22^a; AV. 9.9.21^a
23. यद् गायत्रे अधि गायत्रमाहितम् RV. 1.164.23^a; AV. 9.10.1^a; AB. 3.12.6^a; KB. 14.3^a; GB. 2.3.10
24. गायत्रेण प्रति मिमीते अर्कं RV. 1.164.24^a; AV. 9.10.2^a
25. जगता सिन्धुं दिव्यस्तभायद् RV. 1.164.25^a; AV. 9.10.3^a
26. उप ह्वये सुदुष्ठां धेनुमेताम् RV. 1.164.26^a; AV. 7.73.7^a; 9.10.4^a; AB. 1.22.2; AÇ. 4.7.4; N. 11.43^a. P; उपह्वये ÇÇ. 5.10.1; Vāit. 14.4.

27. हिङ्गुष्वन्ती वसुपत्नी वसूनां RV. 1.164.27^a; AV. 7.73.8^a; 9.10.5^a; AB. 1.22.2; N.11.45^a. P; हिङ्गुष्वन्ती ÇÇ 5.10.2.
28. गौरमीमेदनु वत्स मिषन्तं RV. 1.164.28^a; AV. 9.10.6^a; AB. 1.22.2; AÇ. 4.7.4; N.11.42^a. P; गौर अमीमेत ÇÇ 5.10.6.
29. अयं स शिङ्गले येन गौरमीवृता (AV. शिन्ते) RV. 1.164.29^a; AV. 9.10.7^a; JB. 2.260 (265)^a; N. 2.9
30. अनच्छये तुरगानु जीव R V. 1.164.30^a; AV. 9.10.8^a
31. अपश्यं गोपामनिपद्यमान RV. 1.164.31^a; 10.177.3^a; AV. 9.10.11^a; VS. 37.17^a; MS. 4.9.6^a; 126.3; AB. 1.19.9; ÇB. 14.1.4.9; AA. 2.1.6.6; TA. 4.7.1; 5. 6.4; JUB 3.37.1^a, 2; AÇ 4.6.3; N. 14.3^a. P; अपश्यं गोपाम् Ap. Ç. 15.8.16
32. य ई चकार न सो अस्य वेद RV. 1.164.32^a; AV. 9.10.10^a; N.2.8^a
33. द्यौर्मै पिता जनिता नाभिरत्र RV. 1.164.33^a; N. 4.21^a, See द्यौर्मैः पिता जनिता
34. पृच्छामि त्वा परमन्तं पृथिव्या RV. 1.164.34^a; AV. 9.10.13^a; VS. 23.61^a; TS. 7.4.18.2^a; KSA. 4.7^a; ÇB. 13.5.2.21; TB. 3.9.5.5; AÇ 10.9.2; ÇÇ. 16.6.2; Vāit. 37.3; LÇ. 9.10.13^a. P; पृच्छामि त्वा KÇ 20.7.14. Cf. BRHD. 1.50
35. इयं वेदिः परो अन्तः पृथिव्या RV. 1.164.35^a; AV. 9.10.14^a; VS. 23.62^a; ÇB. 13.5.2.21; AÇ. 10.9.3; LÇ. 9.10.14^a. P; इयं वेदिः वा इतः 37.3; KÇ. 20.7.15. See वेदि आहुः
36. सप्तार्धगर्भा भुवनस्य रेतो RV. 1.164.36^a; AV. 9.10.17^a; N. 14.21^a
37. न वि जानामि यदि वेदमस्मि RV. 1.164.37^a; AV. 9.10.15^a; N. 7.3; 14.22. Cf. BRHD. 1.56.
38. अपाङ्क प्राङ्हेति स्वधया गृणीतो RV. 1.164.38^a; AV. 9.10.16^a; A A. 2.1.8.11^a; N. 14.23.
39. ऋचो अक्षरे (NRP.U.s क्षरे) परमे व्योमन् RV. 1.164.39^a; AV. 9.10.18^a; GB. 1.1.22; TB. 3.10.9.4^a; TA. 2.11.1^a; Ç vet U. 4.8^a; NRP.U. 4.2^a; 5.2^a; N. 13.10^a
40. सूयवसाद् भगवती (KÇ. °ti) हि भूया RV. 1.164.40^a. AV. 7.7.3.11^a; 9.10.20^a; AB. 1.22.13; 5.27.6; 7.3.3; KB. 8.7; AÇ. 3.11.4; 4.7.4; KÇ. 25.1.19; APÇ. 9.5.4^a; N. 11.44^a; Ps; सूयवसाद् भगवती KÇ. 26.6.23; सूयवसात् ÇÇ. 3.20.1; 5.10.33; Vāit. 14.9; Kāu Ç. 24.17; 92.15.
41. गौरी (AV. गौर इन्; TB. T.A. गौरी) मिमाय सलिलानि तक्ष RV. 1.164. 41^a; AV. 9.10.21^a; TB. 2.4.6.11^a; AA. 1.5.3.8; TA. 1.9.4^a; N. 11.40^a Cf BRHD. 4.42 (B).
42. तस्याः समुद्रा अघि विक्षरन्ति RV. 1.164.42^a; AV. 9.10.21^e; 13.1.42^d; ÇÇ. 18.22.7; N.11.41^a. See तस्यां etc.
43. अकमयं धूममारादपश्यं RV. 1.164.43^a; AV. 9.10.25^a
44. त्रयः केशिन ऋतुषा वि चक्षते RV. 1.164.44^a; AV. 9.10.26^a; N. 12.27^a Cf BRHD. 1.95
45. चत्वारि वाक् परिमिता पदानि RV. 1.164.45^a; AV. 9.10.27^a; ÇB. 4.1.3.17^a; TB. 2.8.85^a; AÇ. 3.8.1; JUB. 1.7.3^a; 40.1^a; N. 13.9^a
46. इन्द्रं मित्रं वरुणमग्निमाहुः RV. 1.164.46^a; AV. 9.10.28^a; N. 7.18^a; 14.1 Cf. Rvidh. 1.125.7; BRHD. 4.42 (B).
47. कृष्णं नियानं हरयः सुपर्णा RV. 1.164.47^a; AV. 6.22.1^a; 9.10.22^a; 13.3.9^a; Ms. 4.12.5^a; 193.7; Ks. 11.9^a, 13^a; AÇ. 2. 13.7; N. 7.24^a; P; कृष्णं नियानम् Vāit 9.5; MÇ.

- 5.2.6.10. designated as कृष्ण मन्त्र VHDH. 5.481; 6.356. See अस्ति वर्ण
48. द्वादश प्रघयश्चक्रमेकं RV. 1.164.48^a; AV. 10.8.4^a; N.4.27.
49. यस्ते स्तनः शशयो (AV. Oyur) यो मयोभू RV. 1.164.49^a; AV. 7.10.1^a; Vs. 38. 5^a; Ms. 4.9.7^a; 127.7; 4.14.3^a; 219.8; AB. 1.22. 2; ÇB. 14.2.1.15; 9.4.28^a; TA. 4.8.2^a; BrHU. 6.4.28^a; AÇ 3.7.6; 4.7.4. Ps: यस्ते स्तनः शशयः TA. 5.7.3; Ap Ç. 15.9.6; यस्ते स्तनः TB. 2.8.2.8; ÇÇ. 5.10.5; KÇ. 26.5.7; MÇ. 4.3.3; KāuÇ. 32.1; PG. 1.16.22.
50. यज्ञेन यज्ञमयजयन्त देवाः RV. 1.164.50^a; 10.90.16^a; AV. 7.5.1^a; VS. 31.16^a; T.S.3.5.11.5^a; MS. 4.10.3^a; 148.16; 4.14.2; 218.2; KS. 15.12^a; AB. 1.16.35^a; KB. 8.2.; ÇB. 10.2.2.2.; TA. 3.12.7^a; AÇ 2.16.7; N. 12. 41^a. P : यज्ञेन यज्ञम् ÇÇ. 5.15.5; Vait 13.13; MÇ, 5,1.3.4.
51. समानमेतदुदकम् RV. 1.164.51^a; TA. 1.9.5^a; ÇÇ. 18.22.7; N. 7.23^a.
52. दिव्यं सुपर्ण वायसं (AV. पयसम्; KS.VS.ÇB.TS. 4.7.13.1^b, वयसा ; MS.TS. 3.1.11.3^a, वयसम्) RV. 1.164.52^a; AV. 4.14.6^b; 7.39.1^a; VS. 18.51^b; TS. 3.1.11.3^a; 4.7.13.1^b, MS. 2.12.3^b; 146.5; KS. 18.15^b, 19.14^a; ÇB. 9.4.4.3; AÇ. 2.8.3; 3.8.1; Suparṇ. 174; P : दिव्यं सुपर्ण ÇÇ 6.11.8; Kāu Ç. 24.9,



DESCRIPTION OF PLATES

The illustrations to the Mantras are mostly from the famous School of Vārāṇasī which flourished during the Golden Age of Indian History. These stone carvings graphically bring out the ideas enshrined in the Mantras, transferred, as it were, from literary documents to lithic forms by the racial sub-conscious of the people who had preserved them for thousands of years. The continuity of Indian tradition is writ large in these examples.

VISION IN LONG DARKNESS

[ऋषि दीर्घतमस्]

Rishi Dīrghatamas is said to have been a blind sage. As the name implies, he was the Seer in Long Darkness or Deep Mystery. As this long hymn abundantly shows he has tried to probe into the dark secrets of the Unmanifested Source of Creation. His style is that of riddles which on the face being obscure are essentially suggestive of numerous profound intimations.

The pupil-less eyes deeply sunk in the head may be blind to the conscious world, but are endowed with deep introvert vision turned on the inner worlds, viz. the regions of Mind and *Prāṇa*. The blindness of Dīrghatamas is in fact a refusal to accept the world of Matter or conscious state (*jāgrat avasthā*) as the only reality, but to enunciate the mysteries of the sub-conscious which is forever enveloped in darkness. He is describing the creational source or the First Cause in terms of visible forms, but invested with the meaning of the higher unmanifested modalities. The staring eyes *sans* extrovert vision are a focal feature of this mystical representation.

AGNI

[अग्नि—Mantra 1]

Mentioned with his Three Brothers and Seven Sons, this standing figure of Agni has an aureole (*Prabhāmaṇḍala*) of flames (*archīmshī*). There are two male attendants, one with a peacock is Kumāra-Kārttikeya. The other figure is defaced but has a cock at the back. The cock was the earlier symbol in the Kushāṇa period and

the peacock was substituted later in the Gupta Age. These were classical emendations of a much older iconography. The cock, however, is mentioned earlier in the Yajurveda 1.16, symbolizing the principle of *Vāṅ*, in its three vocal sounds of short, long and prolated vowels (*brasva*, *dīrgha*, *pluta*). Agni itself, is the honey-tongued cock eating the sweet mead (*Madhu*) of *Prāṇa*, because of which each individual centre of Life is called a *Madhvaḍ Suparna* (Mantra 22).

SEVEN SONS

[विष्पतिं सप्तपुत्रम्—Mantra 1]

It is the motif of Seven Sons or Seven Male Children of the Chief (*Viṣpatiḥ Sapta-Putram*, Mantra 1), i.e. Agni or the Life-principle (*Prāṇāgni*). It must have been handed down from antiquity as a well-established motif of decoration. It was appropriate by carved on door-jamb panels, as at Sarnath, since Agni is spoken of as *Viṣpati*, Lord of the Household. The Seven Male Children symbolise the Seven Principles of Manifestation from the Body of the One Father Creator, viz., Mind, Life and the Five Elements of Matter (*Manas-Prāṇa-Pañchabhūtas*).

THE TIME HORSE CARRIES

[कालो अश्वो वहति—Mantra 2]

In this Sūkta the Seer several times refers to the revolving Wheel of Time and also imports the imagery of Time as the Single Horse drawing the Chariot of the worlds (Mantras 2, 13 and 14). In the Atharva Veda there is a parallel idea that Time is the Horse which is transporting all beings and the worlds (*Kālo Aśvo vabati saptaraśmih*, AV. 19.43.1).

SEVEN SINGING SISTERS

[सप्त स्वसारो अग्नि सं नवन्ते—Mantra 3]

The Seven Singing Sisters giving a choral song along with the Movement of the Chariot are graphically depicted in the accompanying illustration in Gupta Style from Abichchhatrā. As pointed out in the commentary, the idea of Seven Sisters is familiar in the R̥g Veda. They are the same as the Seven Mothers (*Sapta Mātaraḥ*), or the Seven Divine Mothers (*Sapta Mātrikāḥ*) of later art and mythology. In folk-lore

also this motif prevails widely as the Seven *Apsaraes* or Celestial Nymphs (सात अक्षरा माई). The motif of the seven elfs or fairies belongs to world folk-lore. It is illustrative of the single female power differentiated as seven for the sake of creation. The spectrum with seven rays of the solar octave is the exemplar of the team of Seven Sisters.

The reference in the R̥ig Veda, *Urvaśi Sūkta* (10.95), to the Seven Fairies in the form of ducks laving on the waters of a lake was also taken from Vedic folk-lore.

MOTHER AND FATHER

[माता पितरमृत आ बभाज—Mantra 8]

The idea expressed in this illustration is of the Mother, the Coy Dame, being filled with prolific dew by the Father. This is graphically brought out in the expressive face and pose of the Mother. The Vedic idea underlying this motif has been explained under Mantra 8. *Svayambhū* or the Self-existent Creator is the Father principle. Alone, he can not create. In the Universal or *Parameshthī* which is the Mother-principle, the Father-principle projects himself and the duality of the Female and the Male comes into existence for Life to incarnate in Matter. The region of *Rita* is that of *Varuṇa* (Mantra 47), which is here symbolised by the figures of *Gaṇas* or *Pramathas*, deformed Atlantes or dwarfs, who exist prior to the beautiful forms created by Father-Mother, or *Indra* and *Indra-Patnī*. *Varuṇa* is the King of the *Asuras*. He creates forms by deviating from the plumb-line, and therefore ugly and distorted in every way. Each *Pramatha-Gaṇa* is a type of *Ashtāvakra*, who is full of angularity and obliqueness in all the eight components of *Manas*, *Prāṇa-Apāna* and *Pañcha-Bhūtas*. With a *Pramatha* or *Ashtāvakra* nothing is correct or aligned to *Brahma-Sūtra*. But after the emergence of the Mother-cum-Father principle, the laws of measurement come into operation wherefore she is called *Mātā*, and is able to produce upright forms in accordance with the *Tālamāna* or rhythmic measures of *Prajāpati*, as expressed through *Yajña*.

MOTHER IN THREE UNITS OF DISTANCE

[माता त्रिषु योजनेषु—Mantra 9]

In Mantra 9 there is a reference to the Universal Mother walking three *yojanas*, with her Son which is the Cosmos, and for this the symbolism of the Cow going to the pasturage with her Calf is invoked. Here in the illustration the figure is that of

the Goddess seated on a Lotus in *Varada Mudrā*. On the two sides are extensions of triple bands. The first showing lotus petals symbolises the world of *Prāṇic* manifestation. The middle band showing scrolls is illustrative of the world of Mind (*Mansa*). The third or the lower register showing a series of triple strips or lines marks the numerous triads on the plane of material manifestation (*Bhūtas*).

THE AGELESS WHEEL REVOLVES

(वर्वर्ति चक्रं नहि तज्जराय—Mantra 11)

The Wheel of Time, *Kāla-Chakra*, is revolving ceaselessly for ever. It is spoken of as the undecaying, ageless Wheel. The eight Maidens of Space carry the Wheel in a whirling sweep. In the centre is the Wheel of sixteen spokes, surrounded by the first band of sixteen *tri-ratna* symbols, each at the top of a spoke.

The second band is occupied by *Ashta Dik-Kumārikāḥ*, symbolising the four cardinal and four intermediate regions of space. The last band shows a lotus garland interwoven with four full-blown lotuses, forming the four-fold *Svastika* inside each wheel as the terminal points of the two intersecting diameters. The Wheel of Vishṇu is described as consisting of four right angles of 90° each (RV. 1.155.6, *chaturbbhiḥ sākaṁ navatīm cha nāmabhiḥchakraṁ na vṛttam*).

FATHER WITH TWELVE FACES

[द्वादशाकृति पिता—Mantra 12]

In describing the revolving Wheel of Time, *Samvatsara*, *Dīrghatamas* has invoked two kinds of symbols, viz. that of a revolving wheel with twelve spokes (*Dvādaśāraṁ varvartī chakraṁ*, Mantra 11) and that of a five-footed Father with twelve faces (*Pañchapādāṁ pītaraṁ dvādaśākṛitīm*). All commentators are agreed that both imageries are applicable to *Samvatsara* with twelve months and five seasons.

The main interest of the design consists in its five concentric bands, each more expansive than the other, and the twelve-fold decorative patterns in which the second, third and fourth circles have been conceived. The central motif is that of a conspicuous full-blown lotus flower with seed vessels, small petals, big petals and sepals. The second row consists of twelve rosettes alternating with twelve fabulous winged animals (*Ihāmṛiga*), viz. bull, goose, elephant, lion, crocodile, leogryph, goat, camel, indistinct figure, elephant, antelope, and crocodile. The

third band which is most conspicuous contains 12 auspicious symbols eg. *Mina-mitbuna*, *Śrīvatsa*, *Pūrṇaghaṭa*, *Nāgapāśa*, *Śrīvatsa*, *Śaṅkha*, *Nāgapāśa*, *Svastika*, *Ratnapātra*, *Sragdāma*, *Nāgapāśa* and *Triratna*.

In the fourth band is a circular double garland interwoven at equal intervals with twelve flowers. It appears that the design was intended to depict the Sun-god with twelve dispositions, corresponding to the twelve faces (*Dvādaśākṛitī*) and five concentric *Maṇḍalas* arranged in depth, corresponding to the Five Steps or five seasons of the year.

TIME WHEEL FROM THE FULL JAR

[पुर्यः कुम्भोऽधि काल आहितः—Mantra 13]

The conception of Time as the Revolving Wheel occurs several times in the Asya Vāmiya Hymn. It is stated that this Wheel is moving eternally (*sanādeva*) and that it never cracks (*na śīryate*), because its Centre is connected with an immortal Navel (*Sa-Nābbi*). That source is the Full Vase which is the transcendent exhaust-loss well of Life and Movement. The Pillar, *Axis Mundi* (*Skambha*), planted in the mouth of the Jar (*Amṛita Kālāśa*), supports the Revolving Wheel.

The Atharva Veda explicitly mentions Full Jar as the basis of Time (*pūrṇa-kumbho'dbi kāla ābitaḥ*, AV. 19.53.3). That source or unmanifest centre is revealing its potency by becoming omniform (*taṁ vai paśyāmo babudbānu santaḥ*, AV. 19.53.3).

WOMAN IN EACH MAN

[मानसी कन्या (शतरूपा)—Mantra 16]

Mantra 16 mentions the significant doctrine of Woman in Each Man, the principle of *Animus* and *Anima* in modern psychology. The figure illustrates the Youthful Girl (*yuvatīr manībā*), an incarnation of the primeval Female Principle, the Great Mother-Goddess (*Mahī Mātā*, RV. 5.47.1). The Creator in his transcendent form was both Male and Female (*Tvaṁ strī, tvaṁ pumān*), but, for the sake of creation, he conceived in his Mind his own Energy as the Female. She was his Mind-born Daughter (*Mānasī Kanyā*), and she inheres as the youthful woman in the sub-conscious of each Individual. In the Brāhmī label she is called *Yakṣmī*, the Mysterious Female who exists invisibly in the minds of all. Her name is *Chandrā*, the Mind-born, since the Moon is the symbol of the Cosmic Mind (*Chandramā manaso jātaḥ*, RV. 10.90.13).

The introvert eyes, head slightly lifted and tilted, smile on the lips, youthful breasts, rich coiffure, flowery decorations on cheeks (*viśeshaka*), long *bakula* wreath interwoven in the hair, heavy square and spiral ear-rings (*prākāra-vapra kuṇḍala*), flowing *Sarpa-Veṇī*, medallion *tilaka* on the forehead, chaplet of five auspicious motifs including *Śrīvatsa* in the centre flanked by a pair of *aṅkuśa*, four necklets of round pearls and cylindrical beads of sapphire, a five-stringed gold necklace of chain design (*sūtramālā*), a big *vaikakshyaka* garland of bead and reel passing from the left shoulder towards the right side, feathered armlets,—all these combine for perfection of the beautiful form. She is the ideal Woman symbolised as *Śatarūpā*, Hundredfold-Beauty (Brahmā's Youthful Female in the Purāṇas. Dirghatamaś conceives of such a Beauty concealed within each Man (*striyaḥ satīstāṁ u me puṁsa āhuḥ*). The Man with the eye of Mind (*akṣanvān*) perceives or re-creates this Beauty in the dark chambers of the sub-conscious or in dream-state.

[By courtesy : Director-General of Archaeology, India].

GOD AS MIND

[देवं मनः—Mantra 18]

The Immortal principle of Mind reveals itself as the Cosmos. Creation is the Thought of its Maker. The Universe is the Wish-fulfilling Sacrifice of the Creator (*Kāmapra Yajña*, ŚB. 11.1.6.17). The Mind is the Light of Lights (*Jyotiḥ*, VS, 34.1). The Cosmos is constituted of Three Lights (*Trīṇi Jyotiḥ*, VS 8.36; also *Trīṇi Roṇānā*, RV. 1.102.8). The Mind is like the solar Orb, the world-impeller (*Mano vai Savitā*, ŚB 6.3.1.13). Mind is Prajāpati, (ŚB, 4.1.1.22 *Prajāpatirvai Manah*). Mind is Brahman (*Mano Brahman* GB, 1.2.10). Mind is Brahman itself (*Mano Brahma*, GB 1.2.10). The Cosmos is a Thought-construct.

Mind is Agni, the Life-principle (*Mano eva Agniḥ*, ŚB 10.1.2.3). Mind is Indra (*Yan manah sa Indrah*, GB. 2.4.11). Mind is Āditya (*Manah Sāvitrā*, KB. 16.4). Mind is an Ocean (*Mano vai Samudraśchbandah*, ŚB. 8.5.2.4).

The illustration shows the Mind-Jewel (*Chintā-Mani*) with its thousandfold beams reflecting like the Rays of the Sun, or Sparks emitted from the Fire. The rectangular figure in the centre is the symbol of the Universal Mind with its threefold manifestations on the three sides in the form of three cusps, as Stūpa with two lateral and one top bulge. These represent the threefold principles of Mind, Life and Matter, integrated in a single functioning unit.

The parallelogram on right side is the symbol of the Individual Mind, reflecting a ray of the Universal. The intricate arabesque pattern of intertwining leaves and filaments represents a very complex scroll-work like the rays of thought shooting from the Mind and creating world-spirals. We may think of the endless waves on the surface of the Ocean, or of the intertwining creepers with their capillary filaments, or of the dense foliage on the trees, or of the scattering light-rays in their thousandfold majesty (*Sahasradhā Mahimāṇaḥ sahasram* RV. 10.114.8),—all statements are valid as based on the Truth of the One becoming the Many (*Ekam Sad Babudhā*, RV. 1.164.46).

The subtle intermingling of the rising lines (*udak*) in oblique and tortuous forms (*arāji*) is difficult to extricate (*duḥ-samśleshaṇyā*, Pañcha-Tantra, Edgerton, Text edition, Poona, p. 99). The Mind is verily a Lotus of Thousand Petals (*Sahasra-dala Padma*) and this infinite power of the Mind is illustrated here in magnificent form.

To the mysterious nature of Mind, Rishi Dirghatamas draws attention in Mantra 18 (*Devam Manah kuto adhiprajātam*).

Mind is the Crest-Jewel (*Chintā-Mani*) on the crown of every person, a Jewel-Chest (*Vasudhāna-Kosha*) which contains all treasures, a Bejewelled Seat (*Maṇitāṭa*), a Jewel-Lotus (*Maṇi-Padma*).

TWO BIRDS

[द्वा सुपर्णा—Mantra 20]

Two Birds with fair wings, knit with bonds of friendship have found their refuge on one Tree :

Dvā Suparṇā sayujā sakhyā samānam vṛkṣam parishasvajāte

One of them eats the Sweet Fig, the other eating not regardeth only. As explained in the commentary this is with reference to the Individual Soul (*Jīvātmā*) and the Universal Soul (*Paramātmā*).

WORLD GUARDIAN IN THE ASSEMBLY OF BIRDS

[विश्वस्य भुवनस्य गोपा एवं सुपर्ण-विदध—Mantra 21]

In the centre is the figure of Sūrya holding lotuses in two uplifted hands, and seated in *bhadrāsana* on a full-blown lotus. Lotus rhizomes issue forth from the upper and lower buds, spreading on right and left in meanders which contain four

pairs of birds, perched on full-blown lotuses. The first two pairs are looking towards the central figure and the other two pairs are looking away. The whole composition is framed on its upper and lower margins. On the bottom is again a band comprising Solar motifs.

The scene is an appropriate representation of the imagery in Mantra 21. The figure in the centre is that of the World Guardian (*Viśvasya Bhuwanasya Gopāḥ*), same as Prajāpati-Sūrya. Sūrya is the symbol of the Supernal Sun or Brahman (*Brahma Sūrya-samam Jyotiḥ*, VS. 23.48). The full-blown lotus flower is the cosmos (*Bhū-padma* also called *Pushkara*), and the lotus rhizome as expanding manifestation is present in all centres of life.

The Birds signify the Suparṇas or Individual Souls, who ceaselessly sing songs of immortal life and sit in an assembly (*Amritasya bhāgam animeshaṁ vidatbābhisvaranti*). The two birds who look towards the Guardian figure belong to the region of immortality, that is, they receive their portion of *Amṛitam* from its universal source in Prajāpati, or World Sovran. But the two pairs who look away are in the grip of *Mṛityu*. The first two pairs are bathed in light and the other two are enveloped in darkness. These Suparṇas are symbols of the individual souls which incarnate in Matter as male and female pairs.

This picture seems to have been a textile design of the silk-weavers of ancient Vārāṇasī, which was reproduced on the stone casing (*Śilā-kaṇṭhuka*) of the Dhamekha Stūpa during the Gupta period. A grand celebration of universal joy famous in the language of that period as *Kaśī-Maha* took place on that occasion and is referred to in the *Divyāvadāna*.

THREE BIRDS

[त्रयः सुपर्णाः—Mantra 22]

The motif of the Three Birds (*Trayaḥ Suparṇāḥ*, AV. 18.4.4., RV. 10.114.3) is mentioned here in two Mantras as Birds perched on the same Tree, roosting and breeding together (Mantras 21 & 22). The Three Birds in the illustration hold a festooned pearl-garland of multiple clusters and are flying together with it. The Three Birds symbolise the three Prāṇic forces, Prāṇa, Apāna and Vyāna, the presence of which together as a team makes Life possible in the body. The sages speak of the One Bird as Many (*Suparṇam vipraḥ kavayo vacobhir ekam santam babudhā kalpayanti*, RV. 10.114.5).

The central figure is framed on the top by a *Pūrṇa Ghata* design placed inside a Bowl, covered on top with lotus-leaf decorations and below by a *Makarikā* ornament in half-medallion and on the bottom a *Nāgadanta* motif with pearl-festoons.

THE WISH-FULFILLING COW

[कामदुघा —Mantra 26]

The symbolism of the Cow is basic to R̥g Vedic Cosmogony. It is the key to the thought of about a dozen Mantras of this Sūkta. The imagery of the Cow, Calf, Milk, Butter, Cowherd, Cow-pen far exceeds all other symbols in its expressive beauty and depth of meaning. Cow is the symbol of the Divine Mother (*Deva-Mātā*) and therefore indentified with Aditi. Cow is Universal Nature (*Virāj*), or the same as Primordial Matter (*Prakṛiti*), sired by the Self-existent Creator as Bull. Cow is the principle of *Vāk*. In classical Sanskrit, *Gaṇḍ* is Earth, Rays of the Sun, and Speech, and all these meanings are authenticated in the Vedic Mantras.

Mantra 26 is the exaltation of the Wish-Fulfilling Mother Cow called *Sudugbā Dhenu*, the *Kāma-Dhenu* of the Purāṇas and Kāvya. The Wish-Fulfilling Cow was the Jewel produced at the churning of the primeval Ocean by the dual potencies of the Creator symbolised as *Deva* and *Asura*. Mother Nature is that Cow whose teats flow with the milk of eternal sustenance. The principle of nourishment (*Posha*) is the Milk of the Cow, also called Soma. Each individual Life-centre is a Calf and also a skilled Milker whose ten fingers draw out the milk from the udders of the ten-fold *Virāj*.

The Cow is the visible symbol of all the divine powers of Indra or the Prāṇic principle (*Imā yā gāvāḥ sa janāsa Indrah*, RV. 6.28.5). Milk and Butter are the twin gifts of Mother Cow. They are both mixed in the Boiling Milk-pot (*Gharma*) which is the symbol of the human body. वैश्वानरमजस्रं घर्मम्, VS. 26.6. Milk is the symbol of all secretions and Butter of the fecundating Seed (*Retas*).

The Universal Cow is given the sublime epithet of Aditi, with the prayer that the Immortality of the Cow may contribute to the Life of the Individual :

*Mātā rudrāṇām dubitā vasūnām svasādityānām amṛitasya nābhiḥ
Pra nu vocamī chikitsushe janāya mā gām anāgām aditiṁ vadbhisṭa.*

(RV. 8.101.15)

“Mother of Rudras, Daughter of Vasus, Sister of Ādityas, Navel of Immortality, Cow is Aditi; do not violate Her. Thus we declare to the man of understanding.”

This concept is amplified in the Bhāgavata legend of Parīkshit guaranteeing the security of the Cow from the clutches of Kālī.

THE COW GIVING SNIFF-KISS TO HER CALF

[हिङ्कृण्वती वसुपत्नी—Mantra 28]

The design shows on right side the Mother Cow and on left the Calf; the hind parts of their bodies are stylized as intricate scroll-work. The Mother Cow is giving a sniff-kiss on the head of the Calf as stated in the Mantra :

‘The Cow hath lowed after her blinking youngling; she licks his forehead as she lows to form it.’

The body of the Cow is measured out distinctly into three portions, the front one, the middle one and the hind one, as described in Mantra 9 (त्रिषु योजनेषु). The body of the calf also is sprawled out in three portions. The mother licks him and he licks the mother (*Tam mātā reḥhi sa u reḥhi mātaram*, RV. 10. 114. 4). *Vāk* as the Cow or Mother Nature licks her calf which is the Life-principle *Prāṇa*.

MOVES BACKWARD AND FORWARD

[अपाङ्ग्राडेति—Mantra 38]

In Mantra 38 the Rishi speaks of the Divine Power which controls the two-fold rhythm of the Cosmos : Backward and Forward goes he, impelled by an intrinsic Power, the Immortal born as the brother of the Mortal is moving (*Apāṇi prāṇi eti svadhyā gṛihīto amartyo martyenā sayoniḥ*).

THOUSAND-SYLLABLED SPEECH IN THE HIGHEST HEAVEN

[सहस्राक्षरा परमे व्योमन्—Mantra 41]

The illustration shows the Auspicious Divine Conch (*Bhadra Divya Śankha*) in the left corner with foliated scrolls (*patralatā*) rising from its mouth and spreading towards the right. The Conch as the Source of Sound symbolises *Ākāśa* and the Divine Conch, the *Parama Ākāśa*, or what is known as *Parama Vyoma* in the Vedic doctrine of the Highest Emphyrean as the Source of the Thousand-syllabled, Infinite and Unmanifested Speech (*Sahsraśharā Parame Vyoman*, Mantra 41) and of the manifested syllables in the form of the Mantras (*richo akshare-parame vyoman*, Mantra 39). The doctrine of *Parama Vyoma* also occurs in the Nāsadiya Sūkta of the R̥g Veda (RV. 10. 129.1).

The Immortal Conch is Silence, but the Breath of Brahman passes through it to produce *Ākāśa* with Sound, expressed as measured syllables, viz. *Richaḥ* or *Chhandāmsi*. The spiral scrolls are the symbols of manifest *Vāk* from an inexhaustible source which depends for its waves on the breath of one who blows it.

TRIADS, TETRADS AND PENTADS

[त्रयं चतुष्टयं पाङ्क्तम्—Mantras 1, 13, 36, 42, 44]

This symbolical drawing is of deep significance conceived by a genius soaked in the spirit of traditional Indian metaphysics. It appears to be standing up from the sub-conscious of the race as a whole. The very first Mantra speaks of the trinitarian foundation of the Cosmos through the symbolism of the Three Brothers of Agni.

In the centre is the triadic pattern which is the outcome of a basic duality kept apart by an intervening force which is like the *Antariksha* between Earth and Heaven. The trinitarian principle is the foundation of the Vedic and subsequent Indian philosophy and religion. The doctrine of Trinity is known as *Trayī Vidyā*. It is said that Prajāpati first of all brought into existence the basic plan of threefold manifestation as three Lokas, three Devas, three Vedas, three Guṇas and three Fires of *Yajña* (*sa prajāpatiḥ Brahmanā prathamam asṛijata, trayīmeva vidyām*, ŚB. 6.1.1.8). Sūrya is the arch-symbol of *Trayī Vidyā* (*saishā trayīveva vidyā tapati*, ŚB. 10.5.2.2).

The fourfold scheme of creation is also a favourite theme of Vedic thought (*Chatusṭayam vā Idam Sarvam*). It is based on the *Svastika* in the centre or heart of every being, same as the Four Regions of Space (*Pradīśaśchatasraḥ*) of Mantra 42. It is compared to the *Sudarśana Chakra* of Viṣṇu, which is a perfect circle consisting of four angles of 90 degrees each (*chaturbhiḥ sākāṁ navatīm cha nāmabhiḥśchakram na vṛttam*, RV. 1.155.6). Brahman is said to be fourfooted (*chatuspād*) and so is the individual Self. Indeed the *Yajña* is the best exemplar of the tetradic plan of creation. It is said in the *Brāhmaṇas* that the cosmos is the activity of the Four Priests. (*yadvā idam kiñcha tat sarvam chaturbotāraḥ*, TB. 2.3.5.5.). Prajāpati himself is named as *Chaturbotā*, i.e. all the four priestly patterns inhere in his transcendence (TB. 2.2.3.5). The four spirals in the right trough stand as symbolical representations of the fourfold scheme.

On the left is the combination of five spirals representing the Pentads of creativity (*Pāṅkto vai yajñab* ŚB. 1.5.2.16), same as the Wheel of Five Spokes (*Pañcāṅga chakra*) of Mantra 13. The cosmic process is rooted in a fivefold scheme and so is Puruṣa (*pāṅktaḥ puruṣab*, KB. 13.2. AB. 2.14).

The three designs are beautifully connected by a garland of beads (*gulikā-bhāra*), divided into three festoons (*santānaka*), hanging from four rosettes.

FOUR STEPS OF SPEECH

[चत्वारि वाक् परिमिता षट्पदानि—Mantra 45]

Vāk is the Mother-principle manifesting in Fourfold Rhythms, or measuring out in Fourfold Steps.

This bold drawing is seemingly complex, but of clarity as conceived in four similar parts, separated yet integrated in their composition. The design consists of four crest-jewels, of male and female symbolised forms, the former trapezoid and the latter oval. Each of these is crowned by four circles in which the idea of a fourfold composition (*Chatusṭayam*) is illustrated. Round each of these crested figures there are four lotus leaves of scroll design, one each in the four corners. Below them is a long lotus creeper reproducing the male and the female symbols under the respective trapezoid and oval figures. These four compartments, each conceived on the basis of upright *Brahmasūtra* line, are unified at the bottom by double pearl necklaces arranged in four festoons, intended to unify the fourfold scheme.

The idea of Fourfold Speech is inherent in the Tetradic pattern of Cosmic Manifestation, as illustrated in the *Svastika Patta* below from Mathura.

PRAJĀPATI SUPARṆA

[प्रजापति सुपर्ण—Mantra 46]

We find several times in this Hymn the imagery of *Suparṇa*, viz. One Bird (Mantra 46), Two Birds (Mantra 20), and Many Birds (Mantras 21 & 22); also the ultimate station of the One Beautiful Bird. (Mantra 7). The Face with goggle eyes revolving in their sockets and framed by woolly hair is indicative of the primeval magnificence of the Creator. Prajāpati with *Suparṇa* by his side, illustrates the idea *Prajāpatir vai Suparṇa Garutmān*, ŚB. 10.2.2.4, RV. 1.164.46, 10.149.3, *Suparṇo aṅga savitur Garutmān pūrvō jātaḥ sa u asyānu dharma*. The Face of Glory may be looked upon as the symbol of *Sūrya* or Golden Person in the Sun, called *Hiranmaya Yājusya Puruṣa*, i.e. the genius of dynamic motion or *Rajas*.

The conception is also typified as *Puruṣa Suparṇa* (*Puruṣaḥ Suparṇaḥ*, ŚB. 7.4.2.5). He is the Universal Prajāpati and the Individual *Suparṇa*. In Purāṇic terminology it is the same as *Brahmā* with *Harīṣa*, or *Vishṇu* with *Garuḍa*.

THE GOLDEN GERM

[हिरण्यगर्भ—Mantra 47]

Hiranyagarbha is a significant idea of Vedic cosmogony. *Hiranya* or gold, is the symbol of Prāṇa or the Life-principle. *Garbha* is the Egg or ovum which becomes transformed as the Child or Babe. *Hiranya* is the Father-principle and *Garbha* is the Mother-principle. The Union of the two results in the birth of the Child or the Fecundated Egg. Prajāpati himself becomes *Hiranyagarbha* for the sake of creation. All life starts from *Hiranyagarbha*. Life signifies the unending chain of the *Hiranyagarbha* principle. *Hiranyagarbha* has many synonyms in Vedic symbolism, e.g. Agni, Indra, Sūrya, Prajāpati, Nārāyaṇa, Prāṇa, Haṁsa, Suparṇa. As Agni he is the Son of Waters (*Apām Napāt*). *Hiranyagarbha* as the Cosmic Egg impregnated with Life is born from the primeval Ocean or floats on its Waters for a thousand years, or endless durations of Time. The Waters (Mother-principle) existed in the beginning, they desired to procreate, they performed *Tapas*, and from their fervour was produced the Golden Egg (*tāsu tapastapyamānāsu hiraṇmayam āṇḍam sambabhiṣva tadidaṁ hiraṇmayāṇḍam yāvat samvatsarasya velā tāvat paryaplavata*, ŚB. 11.1.611).

This beautiful painting of the Himachal School illustrates this cosmogonical idea, further elaborated in the Bhāgavata and other Purāṇas. It had its origin in the Vedic *Hiranyagarbha Vidyā*. The painting is a rare symbolical document in the whole field of Indian Art.

[By courtesy of Rai Krishnadasa, Bharat Kala Bhavan]

SUN-WHEEL

[चक्रमेकम्—Mantra 48]

This illustration is taken from the Mountain Solar Chariot (*Mahā-Sūrya-Ratha*) carved as the Sun Temple at Konārka. It is a vivid example of the Revolving Wheel of Time or *Samvatsara*, symbolised as the Wheel. Its imagery is fully described in Mantras 2, 3, 11, 12, 13, 14.

In the outer felly, spokes and the central nave a number of medallions illustrate a whole world of human and animal forms, showing the rush of worldly life. The centre of the Wheel is constituted of three concentric bands as stated in the Mantra (*trīṣi nābhyāni*). The intricate arabesques and check-patterns filling the inter-spaces of the spokes illustrate the complex aspects of life in geometrical and floral

forms. There can be no fuller picture of the gaiety of life than depicted in the figures of singing couples, toileting women, heroes and princes riding horses and elephants as shown here.

[By courtesy : Director-General of Archaeology, India.]

MOTHER'S BREAST, A LAKE OF MILK

[यस्ते स्तनः शशयो यो मयोभूः—Mantra 49]

Mantra 49 is an invocation of the Great Goddess, Universal Mother Sarasvatī, Lady of the Lotus Lake or Brahmā's Infinite Ocean of Wisdom (*Brāhma-Sarah*). It is the Lake of Milk, the Creative Sustaining Principle which the Hamsa or discerning Mind, suckles from the milking Breast of the Mother.

This illustration is taken from the School of Mathura Sculpture, showing the Goddess appearing on the crest of a *Pūrṇa Kalāśa*. She is offering her Exhaustless Breast, the Spring of Bliss with which She feeds all creatures. She bestows all best things for universal sustenance. The Mother's Breast is the Divine Fountain with gushing springs of plenty for creating Mind, Life and Body (*Manas, Prāṇa-Vāk* or *Pañcha-bhūtas*), which represent the essential principles of manifestation *Aṣṭa Vasu*) and the Seven Jewels (*Sapta Ratna*).

AGNI WITH SOMA IN A MANDALA

[अग्नयः पर्जन्याः—अग्नीषोमात्मकं जगत्—Mantra 51]

This illustration shows a male figure seated at ease holding a lotus and resting against a Full Vase. The figure stands for the principle of *Prāṇa-Agni* and the Water-pot for that of Soma. This fundamental conception has been expressed through various symbols, e.g. the Divine Prajāpati or Brahmā with his Water Jar *Kamaṇḍalu* or *Soma Kalāśa*), or Agni as the spirit produced from the Waters (*Apām Napāt*), or *Prāṇic* Principle called *Vasishṭha* born from the Jar.

THE DIVINE ON WINGS

[दिव्य सुपर्ण—Mantra 52]

This is an illustration of the Winged Divine or *Divya Suparṇa*. The idea is that the creative principle manifesting in the form of the cosmos is based on Rhythm, like the flapping of the avian wings. Prajāpati himself is conceived of as the Great

Eagle, *Mahā-Suparna*, since He has a two-fold aspect, viz. Rest in the unmanifest cause (*Sthiti*) and Movement in creation (*Gati*). The imagery is transferred to the Revolving Wheel Of Time, *Samvatsara-Chakra*, which is also spoken of as *Maha-Suparna*, the Bird of Strong Pinions. In the cyclic movement of Day and Night, two Halves of the Month, two Semesters, the Sages discovered the rhythm underlying the flux of Time.

Mantra 52 mentions the symbolism of the Divine Bird, *Divya Suparna*; the same is also conceived of as the Golden Goose (*Hari-Hamsa*, AV. 10.8.18), where Sūrya is the Golden Bird said to be on a flight for a Thousand Divine Days towards some unknown immortal Fixed Point (*Svarga, Amrita Nābhi*) as its destination. In the R̥ig Veda the Golden *Hamsa* is Indra himself (RV. 10.124.9). In Ved̥ic symbolism when once Indra is invoked, the entire gamut of Agni, Prāṇa, Nārāyana, Purusha, Hiranyagarbha, Prajāpati, Hamsa, Suparna, Sūrya, etc., also is implied as a matter of course.

Divya Suparna here is said to be the Son of Waters (*Apām Garbham*) which is an epithet of Agni, and this points to the imagery of the *Hamsa* floating on the surface of the primeval Lake of Brahmā. From this point of view, the Golden Goose (*Hari-Hamsa*) or *Hiranya-Paksha Sakuni* (*Bhishma-Stavarāja*, Śānti Parva, 47. 29) is addressed as *Sarasvān*, Goose of the Lake, which is no other than Sūrya himself floating in the Universal Ocean of R̥ita (*Pārameshṭhya Soma-Samudra*).



INDEX



INDEX

- Aditi, Mother Of Gods, 103
 Āditya as Keśin, depositing his germ in Samvat-sara, 167, 170
 Agni,
 First Brother, Principle of Growth, 16 ;
 Middle Brother, Vāyu, Principle of Growth, 17 ;
 Third Brother, Sūrya, Principle of Procreation 17 ;
 Agni its two aspects in Heaven and on Earth, 183.
 Agni, Prajāpati and Brahman as First-Born of Cosmic Order, 134
 Agni, Three Brothers, Agni-Vāyu-Āditya ;
 Vaiśvānara, Taijasa, Prājña, 14
 Aham & Idam, their mutual Relationship, 133
 Aham or Asmitā as Individuated Ego, 132
 Aja or First Progenitive Principle, 134
 Akshara, 84-89
 Akshara And Kshara, 89
 Animus And Anima, 63
 Asat and Sat, their Natural Kinship, 121
 Anna and Annāda, 167
 Anupraveśa as the Creator's Law for the Cosmos, 195
 Arka As Prāṇa And Apāna, 86
 Arka, Same as Rikvan, Principle of Movement, 86
 Ardhanārīśvara, 42
 Archetypal enters the Subsequents, 195
 Asat-Branch (Prāṇa), and Sat-Branch (Matter) of the Cosmic Tree, 71
 Ashtāpadī, Eight-footed Cow, Mother of eight Vasus, 152
 Apāṇ-Napāt as Agni and Prāṇa, 199
 Ātmā (as Mind), 29
 Ātreya, 44
 Asu (as Life), 29
 Aśvins, as Prāṇa and Apāna, 100 ; As Dyāvā-Prithivī, 100
 Āvīrāvīh, or the Creative Act and its 64 Exemplars, 105
 Avarārdha, 53
 Bhaga, as Creative Potentiality, 144
 Bhaga, as Eye, 144
 Bhaga, as Indra, 143
 Bhaga as Life Principle or Madhya Prāṇa, 145
 Bhagavān and Bhagavatī, 144
 Bībhatsu, the Abhorrent Mother, 43
 Brahmā, as Symbol of Transcendent Speech, 128
 Brhamā-Śatarūpā, 64
 Brahma, symbolized as Supernal Sun, 181
 Brahma Vijñāna, 142-143
 Brahmodya, 123-128
 Bull-Cow Motif, 106
 Bhujyu, Individual Soul, 138
 Calf as Sūrya, 103
 Calf, taking Three Steps, 46
 Calf, His Lowing, 47
 Cave (*Gubā*), its meaning, 174
 Celestial Bird, *Divya* Suparṇa, 199
 Central Life-Force as Babe, 120
 Chariot, as Cosmos and Human Body, 23
 Chariot, Its Seven Masters, 26
 Chatushpadī, Four-footed Cow, 152
 Chatushpadī Vāk, 179
 Chhando-vidyā, 90-94
 Chhinna-Mastā, or the Lady of the severed Head or the Doctrine of Self-immolation, 167
 Cosmic rhythm or *Chhandomaya* Garuḍa of Viṣṇu, 113
 Cosmic *Svastika*, 158

- Cosmic Tree, Birds roosting on it, 77
 Cosmic tree, its thousand Branches (*Sahasra-valā Vanaspatī*), 180
 Cosmos, as Daughter of The Creator, 122
 Cosmos, as *Mahimā* 195
 Cosmos, as Milk, 95
 Cosmos, its Basic Duality, 72-73
 Cow as *Aradhyā*, *Adbrishyā*, *Aparājītā*, *Kevalī*, *Aditi* and *Vaiśradevī*, 145
 Cow as Immortality and Infinity Personified, 145
 Cow, as Motherhood in Fourfold Form, 107
 Cow as Symbol of *Gati* or Movement, 146
 Cow, as Universal Mother, 33
 Cow, as Universal Nature, 66, 122
 Cow, as Universal Nature or Infinity, 95
 Cow, as Aditi, Virāj, Vasupatnī, Viśvarūpā, Vaiśradevī, Viśvadhāyā, Kevalī, 95
 Cow, as Vasupatnī, 99
 Cow, Her Milk, 99
 Cow, Her Sniff-Kiss, 102
 Cow, *Satandānā*, *Vasā*, *Sahasradhārā*, *Kāmadughā*, *Trayī-mayī Dheu*, 96
 Cowdung, its Symbolism, 163
 Cyclic Rhythm between mortal Earth and immortal Heaven, 196
 Dyāvā-Prithivī, as Two Inverted Bowls, 106
 Dyāvā-Prithivī, Archetypal World-Parents, 42
 Doctrine of two Yajñas, 194
 Doctrine of the Babe, 120
 Dīrghatamas, Long Darkness, as Mystery of Creation, 1
 Diśā-Vratika Cult, 159
 Dhīra and Pāka, 78
 Deep Rhythms of Cosmic Powers, 139
Deva & *Bhūta*, 138
 Dakṣha, its Goat-Head, 17
 Dakṣiṇā, Gift-Cow as Mother, 46
 Dakṣha's Sacrifice and his Goat-head, 167
 Dvīpadī, Two-footed Cow, as the symbol of basal duality, 151-152
 Each Woman as Bhagavatī, 145
 Earth as Motherhood-symbol, 116
Eakm and *Bahudhā*, 180
 Eakm and Bahudhā, as the law of All Gods, 183
 Ekapadī, One-footed, same as Apadī, footless, same as Statis (*Stbitt*), 150
 Eye, as the Symbol of Three-fold Cosmos, 60
 Father-Daughter Motif, 64
 Father, Five-footed and Twelve-Faced, 53
 Father-Mother, Natural Kinship, 53, 21
 Father-Mother Principle, 41-45
 Father-Mother Principle, 115
 Five-fold Scheme, Creation, 55
 Father Heaven and Mother Earth, 119
 Folk cults in ancient times, 182
 Four Regions of Space, their Symbolism, 158
 Garuḍa, 76
 Garuḍa as Cosmic Rhythm, 113
 Garutmān Suparṇa, 183
Gati, or Movement as Cow, 146
 Gaurī as Parameshṭhinī Vāk, 148
 Gaurī, its meaning, 147
 Gāyatra Prāṇa, 83
 Gāyatra Prāṇa as Three Fuel Sticks, 86
 Gāyatrī as the Focal Centre, of Prāṇic Vibration, 92
 Gāyatrī, Three Fire-Sticks, 93
Gharma, As Mahāvīra, 97
Gharma, Etymology of *Gharma*, 97
Ghrīta, Seed, *Retas*, 17
 Gods, Their Steps, 33
 Golden Birds, 185, Agni as the Golden Bird, 186
 Golden Bird, Two Wings, 140
 Gopā, as Sūrya, Agni, Indra and Prāṇa, 113
 Gopā-doctrine in the Rīg Veda, 113
 Gopā, as Master of Dakṣha and Aditi, 113
 Gopā, His Universal Majesty, 112
 Great Mother Goddess, 47
 Guardian of the Worlds, Supreme Spirit, 78
 Half-Males and Half-Females, 63-65
 Horse and Mare myth, 54
 Horse, as Agni, the Fecundating Sire, 127
 Horse-Mare Myth, in Rīg Veda and Greece, 128
 Hṛdaya as Centre, 66
 Hṛdaya as Nābhi, 127
 Indra and Indra-Patnī, 142

- Indra and Soma, as Father-Mother Principles, 71
 Inverted Bowls, Two, As Dyāvā-Pṛithivī, 106
Jāgata Prāṇa, 83
 Jīva, its three distinguishing features, 109
 Kāla-vāda, 54
 Kāla-vāda Philosophy, 190
 Kāma, 64
 Keśin, as the Transcendent Ascetic, 170
 Keśa or Hair, Cosmos as hair from Indra's body, 167
 Keśī, as Keśava Nārāyaṇa Viṣṇu and Dhūrjati Śiva, 167, meaning of matted locks, 167
 Kumāra, as Life-Principle, 42
 Long Darkness, Mystery of Creation, 1
 Madhya Prāṇa as Babe, 120
 Madhya Prāṇa, Central Life-Force, 120
 Mahī-Mātā, the Great Mother, 122
 Mahimānaḥ Devas, 195
 Manas as Prāṇa and Bull, 172
 Manīshī Brāhmaṇas, 176
 Mānasī Kanyā, 64
 Manu, as Mind, the Archetypal, 69
 Mātariśvān, its Meaning, 142
 Measures, or Five-fold Geometries, 84-85
 Meaning of Lotus Garland of the Aśvins, 100
 Meaning of Rodaśī-world, 120
 Milk, its symbolism, as Prāṇa 163
 Mimāya or the Lowing and Measuring out of the Cow, 148
 Mind as God, 68
 Mithuna, Man-Woman Motif, 12
 Motherhood, implies Conversion of water into Milk, 152
 Motherhood, as Mahad Yaksha 117
 Motherhood, symbol of Vedit, Yoni, Pṛithivī, 124
 Mother, as Ten-Syllabled *Virāj*, 58
 Motherhood as Symbolised by Vāk, Virāj, Aditi, Gāyatrī, Vedit, Pṛithivī, Gauḥ and Nirriti, 116
 Mātā, as the Principle of Measurement, 103
 Maṇḍala as Circumference, 66
 Mother's Womb, same as Universal Nature or Infinity, 124
 Motherhood, the Deepest Mystery, 116
 Nābhi, its Meaning as Centre, 127
Nabhojas in the RV. 162
 Nāka Pṛishṭha, its Meaning, 68
 Nara-Nārī-Maya Deva, 63
 Navapadī, Nine-footed Cow, 153
 Neptunist theory of the world, *Āpobhūyishṭha*, 162
 Nirriti, as Goddess of Destruction, 116
 Nirriti, its Meaning, 116
 Nīhāra in the Purāṇas, 162
 One Boiler, as Sūrya, 97
 Two Boilers as Agni and Sūrya, 97
 Three Boilers, Agni, Vāyu and Āditya, 97
Pañcharātra Yajña of Nārāyaṇa, 55
Paramanta of Pṛithivī, two points of view, Of scientist and Philosopher, 124
Parama-Vyoma and *Vyoma*, 142
Parama-Vyoma as *Ānanda*, 154-155
Parama-Vyoma, its meaning, 154
 Parameshthī, as Cloud, 107
 Parameshthī, as *Purishin*, 53
 Parameshthī, as the Primeval might of Creation, 185
 Parārdha, 53
 Parental Germ, its Creation, the True Aim of Nature's Biological Mechanism, 128
 Parā, Vāk of Svayambhū, Parameshthīnī Vāk of Parameshthī, Brīhatī Vāk of Sūrya, 174
 Parjanya, its Symbolism, 198
 Pentadic Basis, 56
 Plutonian Theory of Creation, *Agnir Bhūyishṭha* 162
Pradiśaś-chatasraḥ, 158
 Prajāpati-Daughter Motif, 122
 Prajāpati, His Replenishment, 93
 Prajāpati's Vāk or Tūshṇīm or Silence 174
 Prathamajā Ritasya, 132
 Pravargya as Uchchhishṭa or the Divine Surplus, 167
Prayati as Prāṇa, 110
 Pṛithivī, as the great Mother 188
 Pṛithivī, as Mother, its Extent, *Paramanta*, 123
 Primeval Cosmic Order, Ritasya Prathamajā, 133
 Purishin, 53

- Rainbow of Cosmic Colour—Symphony, *Indra-dhanus*, 139
- Rajāmsi*, 49
- Rajas, White Rajas as Indra, 72, Black Rajas as Soma, 72
- Rajas, its two kinds, 72
- Rajas, and *Para-rajas*, 141-142
- Rajo-vāda, Doctrine of Movement, 139
- Rishis, Fair Classes, 27-28
- Rita-sadāna, abode of the Cosmic order or the Cosmic Ocean, 187
- Ritasya Prathamajā as each Life-Principle or dynamic Centre of Yajña, First-born of Holy Order, 135
- Ritasya-Prathamajā-Vidyā, 133-136
- Rita, its First-born Principle as Agni, 132-133
- Rita, as Parameshṭī, 41
- Rodasī-World, 120, as Rudra, 120
- Rudra, as Rodasī-World, 120
- Sādhyāḥ, their meaning, 195
- Sādhyāḥ, as archetypal Prāṇas, 195
- Salilāni*, as Primeval Ocean, 149
- Salila*, its meaning from Vedas and Purāṇas, 157
- Sahasrāksharā Vāk, 128
- Sahasrāksharā Vāk same as Tūshṇīm and Parama Vyoma, 128
- Shasrāksharā, Power of Highest Brahman, 153-154
- Saṁvatsara, as Sūrya or Weaned Calf, 32
- Saṁvatsara, as Chakra, 24
- Saṁvatsara Chakra, as the Single Wheel, 190
- Sapta Mātrikā, 27
- Savitā, its Meaning, 97
- Sarasvatī, as Mother Of Aśvins, 101
- Sarasvatī, as the Great Mother Goddess of all manifestation, 191-92
- Sarasvatī as the Great Flood of Creativity, 191
- as the Holy Gaṅgā or River of life in later literature, 192
- as Primordial Nature, 191
- as daughter of Brahmā, 191
- the Archetypal Mother as *Cbetanā*, 191
- Sarasvatī, her milking breast, 192
- Seven Aṅgiras Sages, 130
- Seven hundred-and-twenty sons of Agni, 51
- Seven Charioteers, 24
- Seven Cows, 28
- Seven Metres, 28
- Seven Sons, Agni Their Father, 19
- Seven Threads, 32
- Seven Lokas, as Pyramid, 36
- as Maṇḍala or Chakra, 37
- as Bird, 37
- Seven Lokas, 35
- Seven Singing Sisters, 27
- Seven Sons, Meaning, 130
- Seven Sons & Eight Vasus, 131
- Sixfold Manifestations, *Shad-Rajāmsi* or *Shad-Urvīḥ*, *Vashaṭkāra*, 134
- Sphoṭa-Vāda, 179
- Sthāitra*, as Fixed Centre, 62
- Śukla Rajas and Kṛishṇa Rajas Vidyā, Svadhā as Bhūta, 110
- Soma, as Seed of Stallion-Horse, 127
- Suparṇas, as Honey-Sucking Birds, 79-80
- Suparṇa, as Prāṇa, 74
- Suparṇa, typical of all Creatures, 77
- Suparṇa, as Sūrya, 75
- Suparṇa, as *Vishṇu's* Garuḍa, 76
- Suparṇa, as One Bird, as Two Birds, as Three Birds, 75
- Suparṇa, its two Wings, 74-75
- Suparṇa, 37
- Suparṇa, as Time or Saṁvatsara, 75
- Sūrya as the Eye of Creation, 60
- Sūrya, as Suparṇa, 76
- Sūrya, its emergence from watery depths, 161
- Sūrya, as spotted Bull, with twin aspects of light and Darkness, 164
- Sūrya, as Calf, 66, 95
- Sūrya, as Blinking Calf, 103
- Sūrya, as Great Horse, 101
- Sūrya, as Bird, 38
- Sūrya, as the Visible Symbol of Bhaga, 144
- Sūtrātmā, 136
- Symbolism,
- Of Four Milking Udders, 96-97

- Of Wings, as Rhythmic Motion, 75
 Of Smoke, 162
 Of the cosmic Seed, 187
 Of Nābhi or point of Fixity, 127
 Of Dyāvā Pṛithivī 120-121
 Of Two Recumbents, 122
 Of Cow as *Gatī* or Movement, 146
 Of Veda, 125
 Of Arka-Vidyā, 85
 Of *Virāj*, 58-60
 Of Vidyut, as Sūrya, Agni and Prāṇa, 108
 Of the Eye, 60
 Of Pāpa, Kṛityā, Chāmuṇḍā, Jāta-Hārinī and Nirṛiti, 118
 Of the Herd, 67
 Of Head and Feet, Milk and of Water, 39
 Of *Ghṛita*, 40
 Of the Seven Sages, 61
 Of Sneezing, as Creative Act, 104
 Of Mūrdhā, 102
 Of Eight Vasus, 99
 Of Ashta-Mūrti Śiva, 100
 Of Blood (*Asṛik*), 30
 Of Arka plant, 200
 Of Sūrya, as the Divine Heat or Cosmic Temperature, 162
 Of Keśa or Hair as the dead matter or Pravargya, 166
 Of spotted Bull, 164
 Of spotted Bull and his cooking, 164
Takṣatī, fashioning of forms, 150
Tapas, as Primeval Heat, 97
 Tetradic Pattern of Cosmos, 158-59
 The Transcendent One, 182
 Thirtyt-hree Devas integrated in each Purusha, 135
 Thousand-syllabled Speech, 128
 Thread-Spirit, 136
 Three Birds, as Three Metres, 92
 Three Brothers as Tripod of Life, 18
 Three Brothers of Agni, as Triadic Cosmos, 17
 Three Brothers, as Mind, Life and Physical Body, 21
 Three Causes, 138
 Three Fathers, 35, 49
 Three Keśin Gods in the Wheel, 168
 Three Mothers, 36, 49
 Three Oceans, 200
 Three Suparṇas, as Three Metres and Three-fold Prāṇic Vibrations, 81
 Three transformed as Seven, 130
 Three Woolly Gods as symbols of trinitarian Cosmos, 168
 Time, as Horse, 23
 Time, its mysterious majesty, 190
 Time Wheel 189, its twelve felines and three naves and three hundred and sixty spokes, 160
 Time Wheel, 55
 Traishṭubha, as Prāṇa, 83, 87
 Transcendent Speech, 128
Trayaḥ Keśināḥ, 166
Tredhā Padam, as Life, Mind and Matter, 114
 Triads, 130
 Trīṇi Nabhyāni, 190
 Tri-Suparṇa Ākhyāna, 176
 Twin phenomena of heat and cold, 198
 Two Darknoses of Svayaṁbhū and Parameshthī, the Transcendent and Universal, 125
 Two Halves, 130
 Two Recumbent Bowls, as Two Parents, 119
 Universal Cow as Vāk, 103
 Ūrdhva, Transcendent or Pillar of the Universe, 49
 Urvaśī, the Cosmic Female, 108
Uttānā, Recumbent Mother, 58
 Ukshā Pṛisni Vidyā, 161-165
 Unity in diversity, 182
 Unity of Deva-Vidyā and Brahma-Vidyā, 180
 Vaiśvānara, Taijasa, Prājña, 14
 Vaiśvānara, a name of Agni, 15
 Vāk, its Two Kinds, 87
 Vāk, as Aditi and Universal Cow, 103
 Vāk, as Cow, 144, 172
 Vāk, as Measured Settlement, 103
 Vāk, as Mother, 44
 Vāk, as Pañcha Bhūtas, 87, 172
 Vāk, as Parā and Aparā, 171, 183
 Vāk, as the glory of Prajāpati, 172
 Vāk, as Prajāpati's daughter or Mother of

- Creation, 172
 Vāk, as Prakṛiti, 171
 Vāk, as Sarpa-rājñī, 175
 Vāk, as Sāhasrī, 175
 Vāk, as Suparñī, 176
 Vāk at five levels, 173
 Vāk, Co-extensive with Brahma, 106
 Vāk, Energised by Prajāpati, 122
 Vāk, its Highest Source, 128
 Vāk, of Chandramas as Su-Brahmaṇyā
 Vāk, of Pṛithivī as Anuṣṭup, 175
 Vāma, Dwarf, Vāmana, 16, Palita, Giant, Virāt,
 Trivikrama Viṣṇu, 16
 Varuṇa, his dark regions, 184
Vasatākāra, 134
 Vavri, Cosmic Cave of Concealment, 108
 Vāyu, as Keśin, 170
 Vedī, as symbol of Universal Mystery, 124-125
 Vidatha, or Assembly of Birds, 77
 Vidyā, Ahorātra Vidyā, 190
 Akshara-Kshara Vidyā, 156
 Akshara Vidyā, 141
 Ardha Vidyā, 130
 Arka Vidyā, 84-85
 Ashṭa-Vasu Vidyā, 100
 Aśvin Vidyā, 100
 Brahmaudana-Pravargya Vidyā, 163
 Dig Vidyā, 157
 Gaurī Vidyā, 147-148
 Gharma Vidyā, 97-98
 Gopā Vidyā, 112-114
 Hṛdaya Vidyā, 66
 Kumāra Vidyā, 120
 Pañchāra-Chakra Vidyā, 55-56
 Parāvara Vidyā, 66
 Paroma-Vyoma Vidyā, 141
 Parjanya Vidyā, 198
 Pratimimāna Vidyā, 84,
 Prāṇa Vidyā, Pramā Vidyā, 84,
 Pratimā Vidyā, 84
 Three Prāṇic Rhythms, 82
 Prāṇa, as Bird, 38
 Prāṇagō, as Calf, 102
 Prāṇa, as Honey (*Madhu*), 79
 Prāṇa, as Suparṇa, 74
 Prāṇa, as Prayati, 110
 Rathantara-Sāman Vidyā, 90-92
 Rita-Satya Vidyā, 41
 Kumāra Vidyā, 42
 Hiraṇyagarbha Vidyā, 42
 Dyāvā-Pṛithivī Vidyā, 42
 Rājāṁsi Vidyā, 49
 Ahorātra Vidyā, 51-52
 Parārdha-Aparārdha Vidyā, 53
 Rodasī Vidyā, 120
 Sad-Asad Vidyā, 71
 Sahasrāksharā Vidyā, 128
 Sākañja-Prāṇa Vidyā, 61
 Sapta-Tantu Vidyā, 31-33
 Vāma-Palita Vidyā, 16
 Sapta-Putra Vidyā, 19-20
 Deva Ratha Vidyā, 22-23
 Saṁvatsara Chakra Vidyā, 24
 Sapta-Mātrikā Vidyā, 27
 Asu Vidyā, 30
 Sayonitā Vidyā, 110
 Suparṇa Vidyā, 37, 74-80
 Loka Vidyā, 37
 Trisāhasrī Vidyā, 125
 Tri-Suparṇa Vidyā, 81, 92
 Tripād-Vidyā, 114
 Tri-Samidha Vidyā, 93
 Ukshā-pṛisni Vidyā, 161-165
 Virāj Vidyā, 58-60
Yajñena Yajña Vidyā, 193-196
 Virāj, as Mother, 58
 Virāj, its Ten Constituents, 58-60
 Viṣṇu, His Three Rhythmic Steps, 114
 Viśpati, a Name of Agni, 19
 Viśvarūpya, 47-48
 Wheel as Movement, 23
 Wheel, Tri-Concentric, 24
 Wheel, Twelve Spokes, 51
 Yajña, as Centre of the Universe, 123
 Yajña, as Means of Replenishing, 94
 Yājusha Purusha, as Prāṇa, 87

